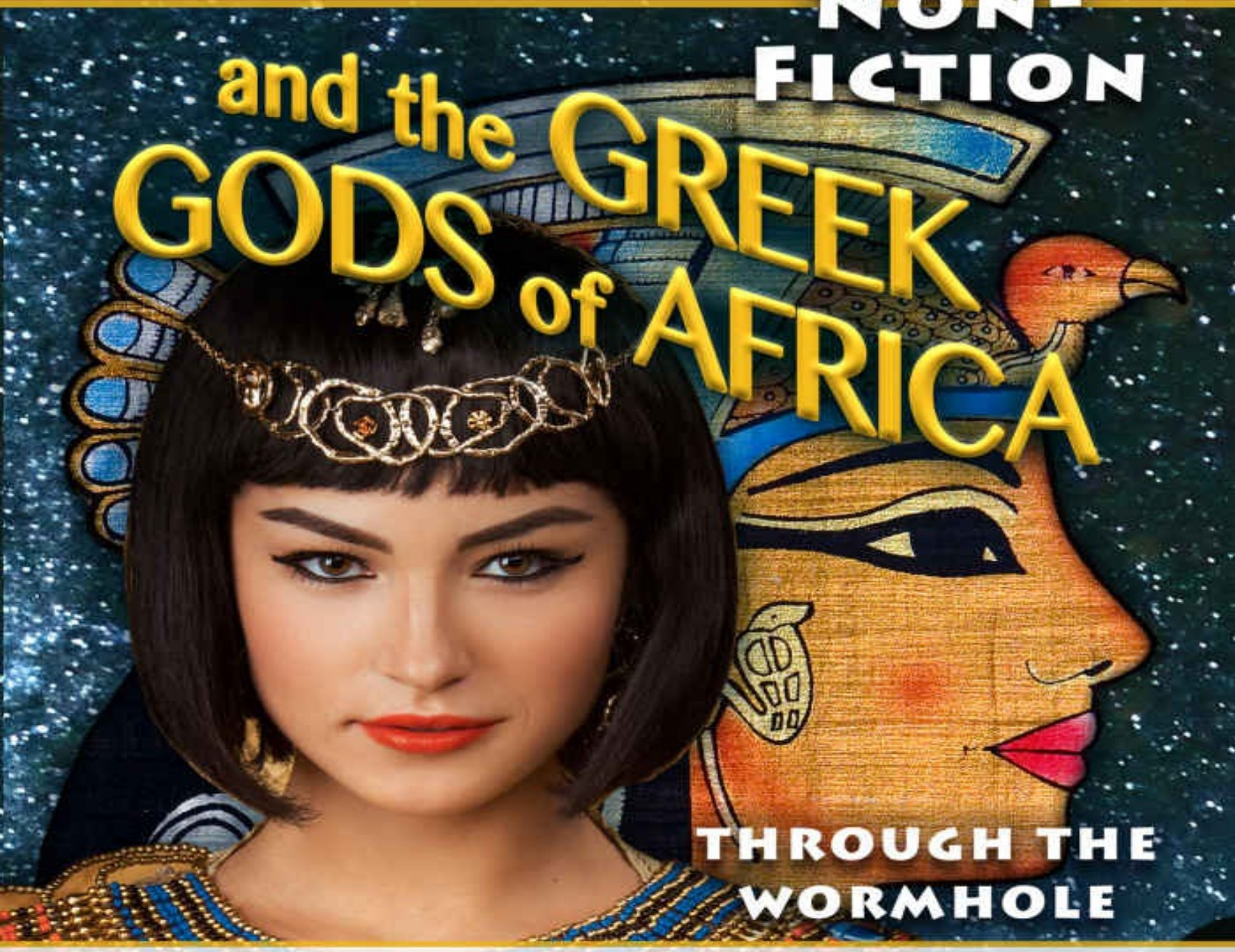
NORDIC ALIENS

NON-FICTION

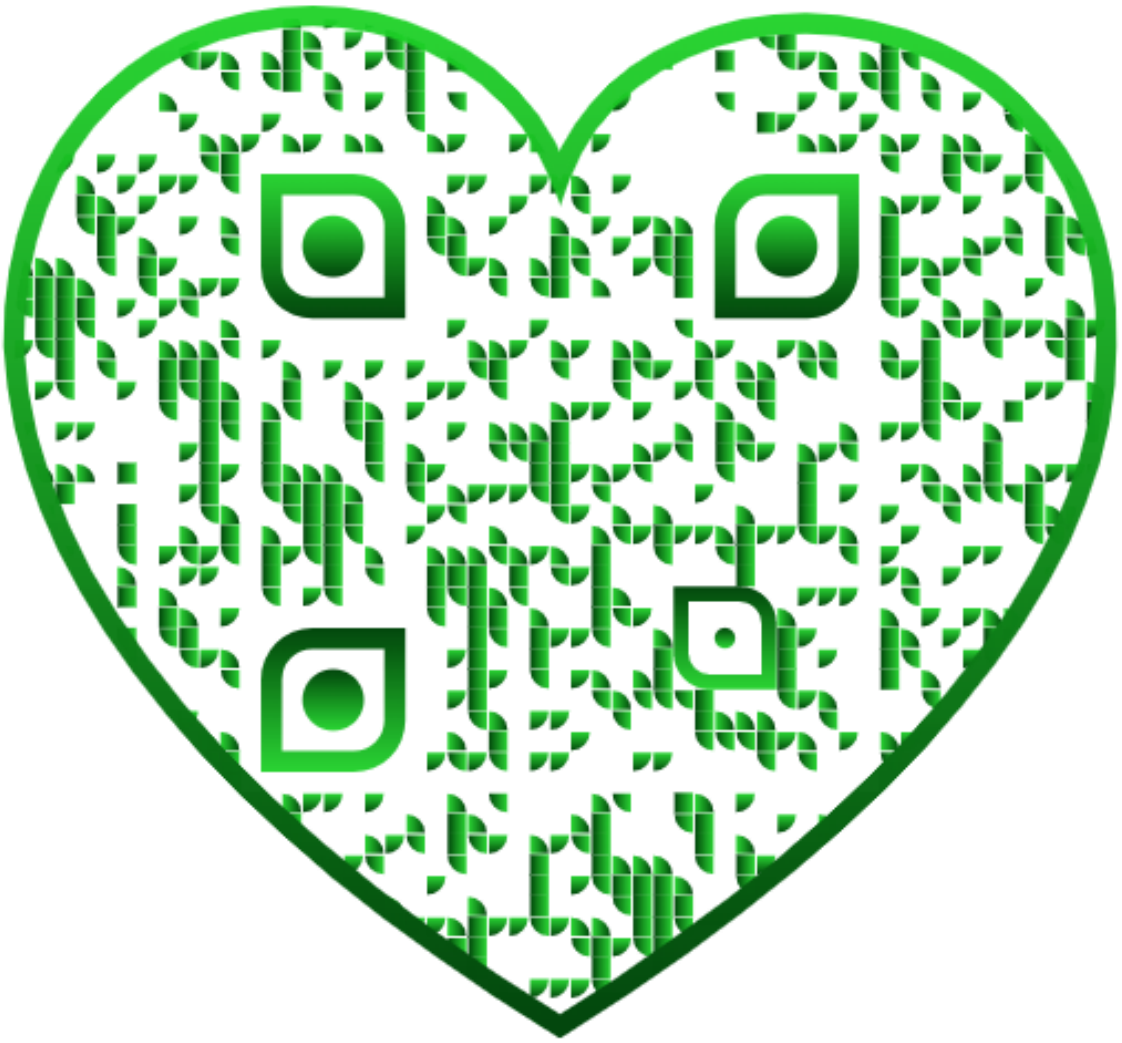
and the GREEK GODS of AFRICA



THROUGH THE WORMHOLE

LOST CIVILIZATIONS, ORACLES, ROBOTS, AND THE BIRD LANGUAGE OF THE GODS

LARS BERGEN



NORDIC ALIENS AND THE GREEK GODS OF AFRICA

LOST CIVILIZATIONS, ORACLES, ROBOTS, AND THE BIRD LANGUAGE OF THE GODS
THROUGH THE WORMHOLE: 11

by Lars Bergen and Sharon Delarose

Look at the evidence
of ancient Nordic Aliens on Earth,
and judge for yourself.

Greek Gods of Africa:

African colonies of gods from Greece
Long-lived Macrobians and Golden Fleece
Giant mummies found in caves
Amazon queens, so mighty and brave
Through birdsong, a secret language they spoke
While oracles prophesied, and robots awoke

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Website Lars Bergen: www.larsbergen.com

Website Sharon Delarose: www.sharondelarose.com

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Lost Civilizations of Africa

German mapmaker Sebastian Münster described the world as it was centuries ago with his 1552 publication of *Cosmographia* which included a map of Africa — a continent whose countries and borders were radically different from the Africa of today.

Gone are the Garamantes colonies, the one-eyed Monoculi, and the Nubians. Of those which still exist such as the Libyans, they bear little resemblance to the prehistoric peoples known as "white Libyans" who, along with the Amazon warrior women were direct descendants of the Greek gods. Even the revered Candace queens had roots in this Otherworld race — a race which in Ireland was known variously as Fairies or the Gentry.

Colonies of golden-haired, white-skinned Mycenaean Gentry migrated from Greece to Africa at the behest of oracles who foresaw disasters such as the volcanic island of Thera blowing its top. In Africa, the long-lived Macrobians, the lost Island of Meroë, the Fortunate Isles, and the lost island of Taprobane were all part of this mysterious civilization which populated the world in the Bronze Age — and then vanished.

Across the sea, India had colonies of these beings as well, giants who claimed the Greek god Heracles as their ancestor, complete with detailed descriptions of their flying machines and aerial cities as explored in Bergen's 2019 *Forbidden Islands of the Gods*. Our ancestors left us with rich descriptions of this lost civilization, but because we dismiss anything that we don't see with our own eyes, we've stopped believing in it.

Even today, with UFOs flying the skies all around Earth and thousands upon thousands of people describing contact with extraterrestrials, people who haven't seen or experienced it *still don't believe*. That shows you the sheer power that our minds have to dismiss history even as it's being made.

If we're so doubtful of events taking place today, you can extrapolate how we view events that took place thousands of years ago. We have written records, archeological records, oral history, and even anomalous skeletons as detailed in Bergen's 2014 *Age of Giants,* and yet still we find ways to dismiss history, even to the point of *rewriting it centuries later* to match our idea of what it should have been, as exposed in the "Altered Histories" chapter of Bergen's 2019 *Greek Gods*.

Mapmakers provided us with snapshots of the world as we were

discovering it, sometimes with sketches on the maps to illustrate what ancient navigators described. These early maps did not have accurate coastlines. Continental shapes were approximations, sometimes reasonably close and sometimes skewed disproportionately out of shape, but when navigators encountered tribes, villages, kingdoms, and most particularly people who were different whether in physique or culture, they wrote about it in their captain's logs, and the cartographers notated each discovery on these maps. Illustrations included elephants, lions, monkeys, ostriches, giant humans, and pyramids.

Navigation and exploration relied on these imprecise maps of rivers, lakes, waterways, coastal cities, and tribes that were friendly and might provide food or assistance, or those which would kill you on sight, so the ancient travelers took great care in detailing what they encountered. From charting the stars to describing distances in terms of days of travel, and notating what types of food could be found in the wilds, we have extensive records of the world as it was during the Age of Exploration.

In 1898, Konrad Miller reconstructed a Pomponius Mela map from over 1,800 years earlier that represented the world as we knew it in 43 A.D.

This archaic map featured the Garamantae, Libyes, and Meroëni in Africa, along with the Atlantae on the mainland across from the Hesperides and Fortunate Isles, and the Macrobii next to the Meroëni. All of these represented Mycenaean satellite colonies of Greek gods.

Mela's map even subdivided colonies of Ethiopians into Aethiopes, Hesperii Aethiopes, and Leucaethiopes — the latter translating as "white Ethiopians."

The very name Ethiopia stems from the Greek god Aethiops according to Vallancey's 1790 *Rebus Hibernicis* and other sources. Aethiops was a grandson of the god Zeus from which the Ethiopians "who were his votaries and descendants" took their name. It was also a title of Zeus himself.

Aethiops' father Hephaestus was the son of Zeus and Hera, with another son being the war god Ares as per Smith's 1880 *Dictionary of Greek and Roman Biography and Mythology*. Ares spawned many of the giant Amazon warrior women whose legends are explored in Bergen's 2019 *Amazon Queens*.

Egypt was also named for and ruled by a Greek deity — Aegyptus — whose 50 sons were destined to marry the 50 daughters of his twin brother Danaus, although only one of these marriages was fruitful according to

legend. Even Libya was named for the Greek goddess Libya, just as Europe was named for the Greek goddess Europa. The deities begat many children, sometimes by having a multitude of wives though they also utilized artificial insemination, maturation chambers, and they perfected the art of cloning — an achievement that our own scientists have also gained success with in animal studies.

Hall's 1902 article, "Mycenaean Discoveries in Crete," stated that archeological excavations of Mycenaean sites on the Greek island of Crete offered "proof of the existence in the great Mediterranean island of a civilization which was already ancient and highly developed at least as early as 1700 B.C." Furthermore, "the origin of this culture is at present veiled from us, but various strange indications of a primeval connection with Egypt seem to point to Africa for its origin."

Hall was correct in perceiving a connection, but legends suggest that these entities spread from Greece to Africa, and not Africa to Greece. Perhaps his interpretation stemmed from a belief that all peoples living on Earth were human, and that humans originated in Africa. The concept of ancient aliens arriving from the stars to colonize an already populated Earth is foreign to most historians.

Gentry colonies included the Garamantes people which occupied the western interior of northern Africa, not extending to the coasts. In 1635, Willem Blaeu placed the Garamantes in the heart of northern Africa with Nubia to the east, and Libya Interior to the west. All are south of the Atlas mountain range.

In succession to the east bordered Nubia and then the Island of Meroë, collectively spanning most of the Sahara Desert. Although we refer to it as being the "Island of Meroë," it was not an island in terms of being in a lake or ocean. Meroë was an island for being encircled by a river.

Even the Amazon warrior women had colonies in Africa under a variety of names. Mapmaker Ortelius placed *Amazen* at Nubia's southern border and *Amasones* on the shores of Lake Zaire, but the Candace queens were also Amazons, as were the Hesperides, the Pleiades, the wives of the Zauekes, and others.

The Hesperides and Pleiades were born of the giant Titan Atlas. The Hesperides were daughters of the goddess Hesperis by Atlas and known as Atlantides for their father, and Hesperides for their mother. The Pleiades were born of Pleione by Atlas.

Minoan-Mycenaean Garamantes

The Garamantes were a Minoan-Mycenaean colony in Africa descended from the Greek gods. Smith's 1880 *Dictionary of Greek and Roman Biography* listed Garamas, the king of Libya, as a son of the god Apollo by Acacallis, the daughter of King Minos of Crete whose ancient palaces boasted indoor plumbing, flushing toilets, and elaborate drainage systems, along with the Linear A and Linear B languages of Minoan and Mycenaean Greece.

Bell's 1790 *Dictionary of the Gods* listed Garamantis as the daughter of King Garamas, under the entry for her son Hiarbas. Garamantis was the namesake of the Garamantes people, and her son Pilumnus was connected to the Mycenaeans of Greece.

By the god Jupiter (or Zeus), Garamantis had a son Pilumnus, and this son married Danaë — the very Danaë who begat Perseus by Zeus. Danaë and her infant son Perseus were set adrift at sea by her then-husband Acrisius who was not Perseus' father. A fisherman rescued Danaë and took her to King Pilumnus, who married her and raised Perseus as his own. Perseus founded the city of Mycenae for which the Mycenaean Empire is named.

The Garamantes people were linked genealogically to the Greek gods through Apollo, and to the Minoan Greeks through Garamas' grandfather King Minos who was the grandson of Zeus. The Garamantes were also connected to the Mycenaean Greeks through Danaë for her marriage to Pilumnus. All of these people were descended from the pantheon of Greek deities who represented one faction of the Nordic aliens who lived on Earth alongside humans.

The 1827 *Classical Manual* listed the Roman god Jupiter-Ammon as "the only god adored by the Garamantians," though Smith's 1873 *Dictionary of Greek and Roman Geography* called him Zeus-Ammon. One would expect no less from a people who descended from, or were ruled by the goddess Garamantis who produced a child by the god himself.

The swap out of Jupiter for Zeus and their merging with the local god Ammon is dissected in the Appendix. Suffice to say that Zeus would have been the father of Pilumnus.

This son Pilumnus became king of Daunia, as well as being Perseus' step-father. Tooke's 1781 *Pantheon of Heathen Gods* referred to King

Pilumnus as a god of corn, so-called for pounding corn with a pestle to make bread. His name gave rise to *pilum* which is an old word for "pestle." His brother Picumnus introduced the art of "dunging the ground" to fertilize crops.

The 1902 *Journal of the African Society* identified the true Garamantes people with the ancient Greeks:

"Both the Nasamones and the Garamantes seem to be either of Greek origin, or a remnant of a Greek domination… Legendary connections existed in the earliest times between Egypt… and the Greek islands, and Libya; and that the Garamantes were held to be the progenitors of the Nasamones and other Tripolitan tribes, and that they were of European stock."

We think of these ancient deities as something that our ancestors "made up" to explain bad luck or pray to for good luck, but at one time the deities were genuine flesh-and-blood beings who took on the role of being our teachers. Each deity had a job on Earth, and they lived among us in order to demonstrate and teach us how that job was done so that we could take over these tasks and become architects of our own destiny. They taught us, and then they vanished, leaving us to our own devices.

If their goal was to enslave us as some ancient astronaut theorists suggest, they'd still be here holding us under their thumbs. They had the technology to control us, but they used it only long enough to keep us "in school" with the goal of graduating us and sending us out on our own.

Herodotus, a historian who lived at the same time as the Garamantes, collected information about the nations of the world and compiled it into several books. Translations of these books show us the world as it was in the 5th century B.C.

Herodotus did not endeavor to unravel conflicts in the narratives, though he acknowledged that varied sources gave differing accounts. He reported what he personally witnessed, and that which was told to him.

He referred to the Garamantes as a populous but reclusive nation who avoided "the sight and society of all other men, possessing no military weapon, nor daring to defend themselves."

They were an agricultural society who sowed corn in the salt flats after first covering the ground with manure, mold, and white clay or fresh earth, depending on which translation you follow. Groves of fruit-bearing date

palms thrived near the Garamantes' oasis, along with herds of long-horned oxen that grazed while walking backward to avoid snagging their horns.

Their capital city boasted an unusual fountain of water whose temperature changed opposite to what one would expect. Considering that elsewhere they tapped into natural sources of hot and cold water with plumbing pipes, they may have done the same in Garama, thereby controlling which source filled the fountain at any given time.

Beazley and Prestage's 1899 translation of Azurara's *Discovery and Conquest of Guinea* spoke of a castle in Garamantes' territory:

"The Garamantes are so called from Garama, which is the capital of their kingdom, and the castle of which standeth between Inenense and Ethiopia, where [there] is a fountain which cooleth with the heat of the day, and groweth hot with the cold of the night."

The 1848 Wernerian translation of *Pliny's Natural History* described a fountain in the Garamantes' country which, like everything else about these people was renowned. The waters of their fountain "boiled" from noon to midnight, but cooled off during the other 12 hours.

Elsewhere descriptions of this fountain credited it with "extremely warm" water during the day, with it turning so cold at night as to become "congealed." Whether that means frozen or something else, we can only guess.

There are reports such as the one given by Azurara in which the fountain was *cool* during the heat of the day, and *warm* during the chill of night. This is the most likely truth considering the fame of the fountain far beyond Garamantes territory.

In Greece, the Mycenaeans from which the Garamantes descended utilized hot and cold running water inside their palaces so they knew how to control the temperature of this fountain, perhaps by introducing cool groundwater from far below the earth to regulate the temperature. This was well within their capabilities, especially with the archeological evidence that we've since uncovered in Africa.

At odds with their lack of defense weaponry is a legend of warrior dogs and hunting aboriginal Troglodytes. Pliny spoke of a legend in which two hundred dogs saved the exiled king of the Garamantes by "fighting against all that opposed him." Considering that they were also described as having four-

horse chariots in which they hunted down a neighboring people known as Troglodytes, this suggests that they were not as helpless as some believed, giving us discrepancies among narratives.

Smith's 1878 *Dictionary of Greek and Roman Geography* referred to the Garamantes as "a great nation of Inner Africa" who carried out most of the trade between the interior of Africa with coastal regions including Egypt, Cyrenaica, Carthage, and the Tripolis. This, also, is at odds with their being reclusive. However, as the "Long-Lived Macrobians" chapter shows, they devised a method of trading that did not involve face-to-face contact, one which allowed for trading between peoples who did not speak the same language.

History brings us conflicting views on who the Garamantes people were — a peace-loving sect of farmers and traders versus a band of roving thieves or even hunters of other men, and the truth may lie in their living adjacent to a motley band of robbers as described in minute detail by the Romans.

The 1902 *Journal of the African Society* acknowledged the discrepancy between the civilized Garamantes and their barbarian counterparts and suggested that the barbarian element was external and not part of Garamantes proper. The *Journal* also called into question whether it was the Garamantes or an adjacent tribe which represented the reclusive clan who avoided "all communication with mankind" and were ignorant of the use of weapons. Most agree that the Garamantes were surrounded by robbers and thieves so cunning that it afforded a level of protection for the peaceful farmers and traders. You couldn't get near the Garamantes for the booby traps. Pliny wrote:

"Hitherto the way to the Garamantes was intricate by reason of the robbers of that nation who used to dig pits in the way… and then cover them with sand."

Dickson's 1886 translation of Mommsen's *History of Rome*, and Morgan's 1731 *History of Algiers*, enlighten us on the peoples and events which brought the Garamantes civilization to its end and distinguishes between these opposing groups.

It started with a band of rebels who stood up to the Roman invaders, during which they became a successful troop of robbers and thieves, and then brought the unwitting Garamantes into the resulting war with the Romans.

At its head was one man — Tacfarinas — a native African Numidian who had previously served in the Roman army until he became disgusted with the Romans and deserted.

The Romans shouldn't have been in Africa in the first place, being there as conquerors and oppressors, so Tacfarinas gathered together a company of vagabonds who delighted in plunder and rapine and trained them up in military exercise into a regular body of troops. Among them, the Musulans, a potent and numerous people who lived in tents and moveable huts. These were the southern Numidians.

This rebel army rose up against the Romans while continuing to draw people to their cause. Several of the nearby Mauritanians joined them, led by Chief Mazippas.

Mazippas ravaged the entire province with a formidable army of horsemen carrying fire, swords, and terror wherever they went. Soon the Cinithii peoples entered the league and this ever-expanding rebel army so alarmed the Romans that they sent a legion with a few auxiliaries to take out Tacfarinas.

In the beginning his defenders kept it simple, infesting the Roman province as robbers, always on the move, setting fire to towns, carrying off booty, until they became so bold as to lay formal siege to a Roman fortress.

The Roman commander sent his men out to face the rebels in open battle but soon the Romans began to flee, deserting the battleground. During the commander's attempts to stop this retreat he lost an eye, and finding himself alone against the rebel army, the Roman commander was slain.

Roman proconsul Apronius was furious and he sent a chilling message. He decimated the dishonorable Roman garrison so severely that none dared to retreat from the rebels again.

A small troop of 500 Roman veterans stood up against the entire rebel army as they prepared to invade another fort, this time successfully. The dispirited Numidian rebels abandoned the attack and fell back to ravaging and plundering, retreating at the first sign of Romans. At no point were the Garamantes mentioned, this being an external force beyond the boundaries of the Garamantes' kingdom.

This back and forth altercation continued until Tacfarinas was forced to retreat into the desert. There he remained for two years until he'd recruited a new army, after which he burst forth from the desert full of insolence and with a great number of troops, demanding that the Romans give his people

their own territory else face an all out war.

It was inconceivable that rebels and robbers would dare to make demands of the Romans, and the incensed Roman emperor adopted a new tactic. Proconsul Blesus was instructed to offer free pardons to any rebel who laid down his arms, and to spare no cost to get ahold of their leader Tacfarinas.

Many rebels accepted the offer and joined the Romans against their brethren. Still, the crafty Tacfarinas led the Romans in a tiresome dance, drawing them into ambushes and then retreating so quickly that it was dangerous for the Roman soldiers to follow. Tacfarinas had been trained as a Roman soldier so he was familiar with their tactics.

Subsequent events suggest that the rebels were forced to retreat far into the desert, and possibly into the kingdom of the Garamantes, drawing them into the fray.

The Romans split into three groups, each targeting a specific region, and it was the Roman legion led by Scipio whose job it was to "intercept the rebels' retreat to the Garamantes." To this end, the Romans threw up defensive forts as they pursued the rebels. It was the year 26 A.D. when the Romans were delivered from this protracted war. The rebels preferred an honorable war to living under the inglorious vassalage of the Romans:

"Their place of retreat was the territory of the prince of the Garamantes who was a sharer in the spoil, though without contributing towards the war otherwise than by some few troops, which fame, by reason of the great distance, had extremely multiplied. Vagabonds and other infamous scoundrels from every quarter in the whole region flocked in apace to them."

The Garamantes played a minuscule part in this war having been drawn in at the last. Being a kingdom of traders, and controlling most of the trade in northern Africa, it stands to reason that valued commodities including the spoils of war would pass through their hands.

By all accounts, the booty appears to have been taken from Roman invaders and not the local African tribes, so identifying Tacfarinas' men as "robbers and thieves" depends on whose view you take. Much as the Native Americans of the United States were branded as "savages" for defending themselves against the conquistadors and all who followed, it is the victor who lives to tell the tale, spinning the narrative for his own glory.

One must be careful, however, when pointing a finger of blame against one group over another in the mists of history, because the oppressed peoples of one century may well have been oppressors themselves in another. No group, no ethnicity, no country, and no religion is innocent if you study their history.

Native Americans, Mesoamericans, and South Americans committed atrocities against their neighbors long before the arrival of Europeans. Cannibals abounded and for some tribes, simply speaking another language made you an enemy, which in turn sent you into the cooking pot for the next cannibal meal.

Egyptians, Africans, Europeans, Americans, Chinese, Japanese, Russians, Mongols, and virtually every other group around the world committed atrocities against other humans at one time or another. No one's ancestors are innocent.

Tibetan priests turned human thigh bones into bone flutes or trumpets known as "kanglings." The Polynesian Māori of New Zealand also repurposed human bones into flutes. The very word *tibia* that we now use for the human shinbone was the Latin word for "flute."

Hindus and Buddhists anciently used human skulls for their two-headed *damaru* drums. The Chamorro peoples of the Mariana Islands recycled human bones into tools and weapons.

Throughout the Middle East there've been wars dating back to biblical times, the only change being in the identities of the combatants. The world map has changed so many times that it's amazing for anyone to trace their ethnicity or homeland.

Ireland's invasions were so prevalent that a primary source of Irish history is known as "The Book of Invasions" or "The Book of the Taking of Ireland." There is no such thing as being *just Irish*, because the original inhabitants were primarily giants, dwarves, and Nordic extraterrestrials which were later called Fairies, all living alongside ordinary humans prior to the countless human invasions in which usurpers tried to take Ireland for their own.

So an Irishman is technically Scandinavian-Irish for the Viking invaders, or English-Irish for the English invaders, or Fomorian-Irish if any hint of the giant Fomorian bloodline survived, or Danann-Irish if any hint of the extraterrestrial bloodline survived, or Egyptian-Greek-Irish for the Milesian invaders, and there were a multitude of others. Most Irishmen today

are a blend of many.

The entire human race appears to have replaced the Neanderthals, the Denisovans, the Flores dwarves, along with races of giants, and possibly even resident Nordic extraterrestrials. Native Americans replaced the Mound Builders, and the red-haired giants, and the moon-eyed people, and the Toltecs, all of which differed from today's native population.

Not one of us is innocent in our ancestry and thus we should look to how we act in the future instead of who offended our ancestors in the past. By continuing to point fingers of blame over events that took place before we were born, we keep the fires of hatred burning to where we'll never have peace as a *single people* of the *human race*. This *Nordic Aliens* series is focused on introducing the extraterrestrial history of our world to current generations so that when extraterrestrials make themselves known again, we'll have a working knowledge of their activities on Earth in the past.

We'll be able to *judge them by their works* instead of operating from a place where we fear the unknown. We *know* these beings. Our ancestors left rich histories for us to study, including the promise that extraterrestrials will return someday, overtly.

We know that they are still flying the skies based on the multitude of reports of Nordic aliens seen on board UFOs. Perhaps by studying their past, we can prepare for a future in which humanity takes its place among a universe full of diverse intelligent beings, some of which might not even be humanoid. Mentally we are wholly unprepared to live in a *Star Trek* universe in which planets and species join together, or to face galactic enemies the likes of which we cannot even fathom.

The Romans must have seemed like an alien invasion to the aboriginal tribes of Africa, while the Africans would have been equally strange to the Romans, and these Romans, believing that they had quashed the rebellion and eliminated their enemies, withdrew. Tacfarinas took advantage of this withdrawal by dispersing a rumor that the Roman Empire was deserting Africa after being attacked by diverse nations and that it would be an easy matter to pick off the few remaining troops.

The rebel army again swelled and laid siege to the Romans. It didn't work. The Romans were on to Tacfarinas' many tricks and they came up with a few tricks of their own, routing out Tacfarinas' army and slaughtering them as they slept.

With Tacfarinas' son held prisoner and his army being cut to pieces all

around him while Romans poured in on every side, Tacfarinas chose to trade his life for as many Roman lives as he could take with him, springing into the thickest of the enemies and fighting to his last breath. This ended the war in 26 A.D.

Shortly thereafter, to the absolute and utter surprise of the Romans, ambassadors on behalf of the Garamantes' prince traveled to the Roman Senate. The Garamantes people "had scarce ever been seen before" so this was big news. Church's 1876 *Annals of Tacitus* told us why:

"In his train were envoys from the Garamantes, a rare spectacle in Rome. The nation, in its terror at the destruction of Tacfarinas, and innocent of any guilty intention, had sent them to crave pardon from the Roman people."

This statement alone suggests that the Garamantes were the reclusive people that so many allege, and not the wandering thieves that the Romans so often railed at.

Nor could they have been a major force in the rebel war because Roman proconsul Lucius Cornelius Balbus Minor is credited with triumphing over the Garamantes in 19 B.C., a full 45 years before Tacfarinas' engagement.

Smith wrote that all of these peoples were labeled "barbarians" by the Romans who became "the masters of North Africa." They "found it necessary" to repress the barbarians, that job falling to Balbus in the case of the Garamantes. As a reward for defeating these peaceful, unarmed cattlemen and farmers who simply wanted to be left alone, Balbus was awarded a "triumphal insignia."

Herodotus described them as "a truly pacific folk [who] do not know how to defend themselves except by flight," although Reginald Macan who quoted Herodotus questioned the identity of the peoples, suggesting that the peaceful peoples were instead a tribe of Gamphasantes or Troglodyte Tibboos.

It vexed Macan that Herodotus seemed unaware of "the trouble he was providing for his friends" with these contradicting histories, and Macan offered several hypotheses such as a simple blunder on the part of Herodotus, to being told history through different viewpoints (such as victor versus victim), or that the original Garamantes were a different group than those encountered later. They either devolved from the civilization they once enjoyed as one might expect from distant descendants, or were replaced with

another group who were called Garamantes simply for living in what was anciently the Garamantes region, which so often convolutes our historical narratives.

The same concept applies when we encounter Irish history because Ireland was so many times invaded. The Fomorian Era was a dark age in Irish history, while the succeeding Danann Era was a golden age of light and learning. One succeeded the other but there was overlap during transitions so you can provide conflicting narratives depending on which era you are talking about, and who was in charge during that era.

If you relate the history of America as told by the settlers during the European colonization of America, versus the history of the Native Americans in the same regions, versus the Mound Builders who predated the Native Americans, and the red-haired giants who may have predated all, you'll get narratives so vastly different that you might as well be referring to different planets.

Everybody views history through their own filter. To the Europeans, the Native Americans were savages. To the Native Americans, the Europeans were genocidal savages. To the Mound Builders and red-haired giants and moon-eyed people, the Native Americans may have been genocidal savages.

At one time we dismissed Greek mythology as being a collection of fictional narratives, but with the ongoing discovery of advanced cities with flushing toilets, along with artifacts such as the Antikythera Mechanism which has been referred to as the world's earliest analog computer, we begin to realize that there was indeed a great civilization that extended far beyond the borders of Greece, and the Garamantes of Africa were part of this civilization.

The archeology and satellite imagery of Garamantes' country takes us deeper into their mysteries, according to Owen's 2011 article, "Lost Fortresses of Sahara Revealed by Satellites," as published by *National Geographic*.

Satellite photos depicted more than a hundred fortress settlements from the "lost civilization" of the Garamantes people in southwest Libya, who ruled from the 2nd century B.C. to the 7th century A.D. according to Owen.

Archeologists unearthed a sophisticated irrigation system that accessed groundwater though 600 miles of man-made underground canals. This allowed the Garamantes to establish farms in an arid desert where they grew barley, wheat, millet, cotton, sorghum, figs, grapes, olives, and date palms.

They also manufactured high quality textiles, and mastered the arts of metallurgy and writing.

Greek mythology dates the Garamantes' origin to the Minoan Era which predates the 2nd century B.C. theory by thousands of years. Garamas himself was the grandson of King Minos of Crete.

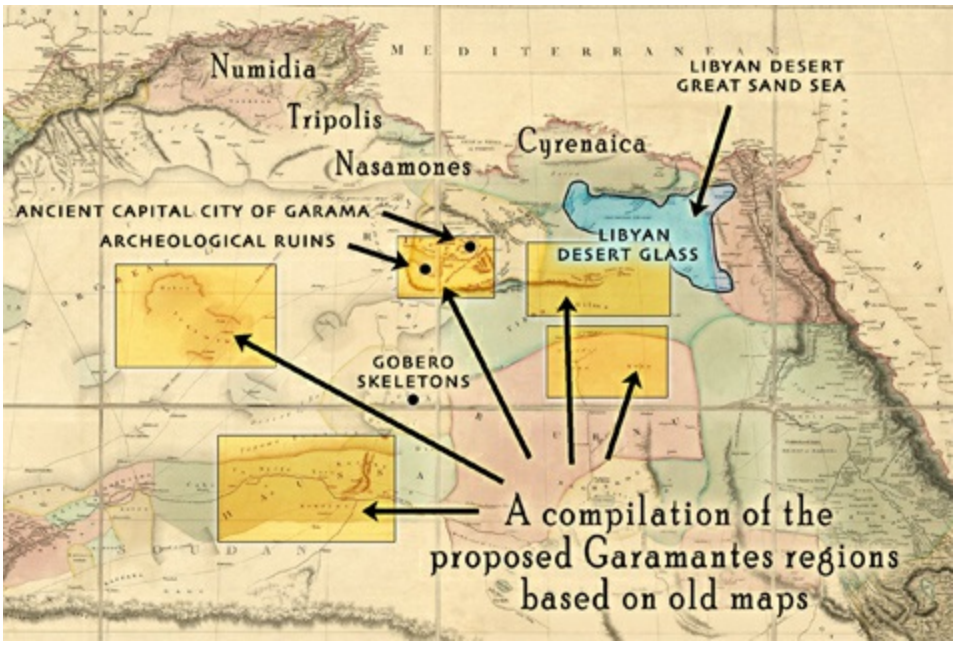
Belmonte's 2002 article, "Archaeoastronomy in the Sahara," described the Garamantes as a settled people in a powerful kingdom, ruled by kings who controlled a federation of clans from their capital city — this being the "sole ancient Libyan state to survive the Roman conquest" until the Islamic conquest wiped them out in the 7th century A.D.

Cremaschi's 2002 seminar, "Rise and Decline of the Kingdom of Garamantes," suggested that the kingdom collapsed when they no longer had access to water. In other words, scholars have differing opinions on what happened to this great kingdom, whether the Romans took them out, or the Muslims, or whether environmental factors caused their decline — we simply don't know so we debate the possibilities.

One fact stands out is that all around the world, these colonies which were established by extraterrestrials or deities and their descendants vanished so mysteriously that they are dubbed "lost civilizations." The Tuatha dé Danann who later became known as the "fairies" of Ireland, the Mycenaean Empire of Greece which was intricately linked to the Irish Dananns, along with the Mound Builders of America, the Garamantes of Africa, and so many others… most with genetic ties to one another, and where we cannot prove a genealogical link, the societal ties are just as binding. They knew one another and visited one another, traveling thousands of miles across oceans even to the Americas, as shown in Bergen's 2019 *Lost Kingdoms of the Americas*.

The Garamantes were warriors, farmers, merchants, and the only thing that sustained this kingdom in the middle of an arid desert was an ancient underground aquifer of water which they tapped into for irrigation. No ordinary tribe of aboriginal humans would have known how to do that.

Archeology is a wondrous tool for its ability to clarify conflicts such as the one posed by Herodotus as to whether this was a settled people or a band of wandering thieves who lived in tents. The kingdom of the Garamantes included fortress cities perfectly situated for defense. The 9th century B.C. fortress at Zinkhecra was encircled by cliffs and accessible only by a narrow strip of land barricaded with triple walls.



Paleontologist Paul Sereno and his team discovered an ancient graveyard on the shores of an extinct, dried up lake, in a region that was once green and grassy — a graveyard that produced a multitude of skeletons over a span of 5,000 years. These human remains represent at least two distinct cultures which we've identified as Kiffian and Tenerian, though additional cultures are possible.

Dell'Amore's 2008 *National Geographic* article, "Ancient Cemetery Found: Brings 'Green Sahara' to Life," suggested that this greening of the Sahara Desert may have been triggered by a wobble in Earth's orbit about 12,000 years ago which caused climatic changes that impacted the region and its people.

The Kiffians ranged from 6-foot 2-inches to 6-foot 8-inches tall and had huge leg muscles. The Tenerians were much smaller, and their burials quite peculiar.

These two cultures are believed to have been separated by at least a thousand years, the Kiffians dating between 7700 and 6200 B.C., and the Tenerians between 5200 and 2500 B.C. In other words, they did not appear to have coexisted, and yet often the graves were neatly side by side.

Briggs' 2009 article, "People of the Green Sahara," discussed evidence from several sources relating to the region and its people back when the Sahara Desert was green and flourishing.

The skeletons and other artifacts were found at present-day Gobero in Nigeria, separated into two distinct cultures based on carbon dating and a

thousand-year drought in between. Because of the precision in burials with Tenerians buried adjacent to Kiffians without disturbing the Kiffian graves, it's been suggested that the Kiffian graves were clearly marked at the time of the Tenerian burials in spite of their great age. Imagine finding a pristine graveyard dated 1000 A.D. and burying your loved ones only in the unused plots.

Briggs gave the muscular Kiffians a maximum height of 6-foot 5-inches, and 32 teeth. Their lifestyle revolved around hunting, fishing, and gathering, while the smaller Tenerians raised cattle and planted crops.

The Kiffians are a possible match for the Garamantes based on their size, though the timeline suggests the Tenerians if you date the Garamantes to the Minoan Age palace of Knossos at its earliest proposed date of 4000 B.C. in conjunction with ancient narratives of a Minoan-Mycenaean Greek colonization of Africa.

Archeologist Arthur Evans dated the first palace of Knossos at about 4000 B.C. according to Mosso's 1907 *Palaces of Crete*, representing the earliest period of Minoan culture, though today's archeologists propose a more recent date.

The voyage of the Greek Argonauts is dated between 2200 and 1800 B.C. as shown in a later chapter, and the Tenerians were a settled people like the Garamantes.

Another curious archeological discovery is the baffling Libyan Desert Glass region which overlays a portion of the Garamantes region. This unexplained phenomenon is covered in depth in the "Vitrified Forts" chapter of Bergen's 2019 *Greek Gods*, as it relates to a universal mystery which includes the vitrified forts of Greece, the British Isles, and several other countries.

Fused green glass was found in Africa's Sahara Desert which borders ancient Libya and Nubia in a region known as the Great Sand Sea. Over 1,000 tons of fused green silica-glass have been found in this region, which we refer to as Libyan Desert Glass or LDG for short. Pieces weighing up to 16 pounds each have been found as recently as 1934 in this 80-mile long, 33-mile wide swath of desert with its mysterious contents, and nobody knows what caused or created it.

Theories include a meteor impact, or a meteor bursting in Earth's atmosphere which may have generated a radioactive melting akin to that of a nuclear explosion, and yet no sign of a meteorite crater or fragments of

meteors have ever been found to substantiate the theory. Nor does an oxygen isotope study support the possibility of a low-altitude airburst of this nature.

Leonard James Spencer, geologist and president of the Mineralogical Society of Great Britain and Ireland from 1936 to 1939, traveled to the Libyan Desert in 1934 to study the mystery in person. His findings were published in the 1939 article, "Tektites and Silica-Glass."

Even after 84 chemical analyses of a sampling of tektites from various points in the LDG region, Spencer noted that their origin "presents a difficult problem" for which "no clues have been suggested." Spencer concluded with:

"Publication of the above notes has been delayed now for five years in the forlorn hope that some clue might turn up to help solve the mystery of the silica-glass of the Libyan Desert."

The experts are stumped. A related 1934 article by Leonard Spencer and P. Clayton entitled, "Silica-Glass From the Libyan Desert," looked for the origins of this fused glass.

Libyan Desert Glass is "closely allied" to tektites, but it differs in several key points. Tektites are molten glasses that are not volcanic, and much like vitrified forts they required intense heat that could liquify stone. The prevailing theory is that extraterrestrial impacts from age-old meteorites caused most of our tektites, but other more radical theories do exist such as a theory put forth by Russian physicist Matest M. Agrest.

Dr. Agrest held a Ph.D. in science, physics, and mathematics. Referred to as "the father of the ancient astronaut theory," Agrest was among the first to suggest that nuclear blasts from extraterrestrial visitors created the tektites. He fully believed that intelligent beings from outer space visited Earth in the distant past, and his articles appeared in the *Ancient Skies Newsletter: Official Logbook of the Ancient Astronaut Society*, and a host of other publications. His articles included:

- Astronauts of Yore
- Cosmonauts in Antiquity
- The Historical Evidence of Paleocontacts
- Experimental Proof of the Paleocontact Hypothesis
- Paleocontact Ideas in the Middle Ages
- The Ancient Miraculous Device: Shamir

Paleocontact is another word for ancient astronaut theory, and his "Experimental Proof" article included the "strewn fields" of tektites as found in Libya, Australia, Indochina, and beyond. Agrest challenged theories that involved volcanoes, as well as meteorites or comets impacting Earth, and instead turned to the mysteries of the Dead Sea and the biblical destruction of Sodom and Gomorrah.

When physicists and geologists look at evidence such as tektites and agree that traditional explanations just don't stand up to scrutiny, and we have a degreed physicist pointing his finger up at the sky, it's time to sit up and take notice.

Spencer's article took a more pragmatic view, leaving the mystery in question and stopping short of anything that hinted of ancient astronaut theory. He admitted that "the origin of tektites is an unsolved problem" and that while it is assumed that meteorites are involved, or that the tektites are of cosmic origin, "none has been actually observed to fall from the sky." No meteorite impact craters have been found in the Libyan Desert sea of glass, nor are there indications that water transported the vitrified material from somewhere else.

Norbert Brügge, who holds a degree in geology, ruled out cosmic events and ordinary volcanoes for the LDG objects. He wrote a series of articles including "The Non-Impact Origin of the Libyan Desert Glass (LDG)." He noted that its physical and chemical characteristics were unique and did not match standard volcanic glass, impact glass, or tektites. He argued against impact and air burst theories, and supported a hydro-volcanic origin which is a specialized type of volcanic eruption.

The Libyan Desert Glass region crosses the border between modern Libya and Egypt, and the Great Sand Sea is part of the greater Sahara Desert, which causes confusion when comparing media reports. The Libyan tektites have been issued a date of origin that predates human existence, estimated at 26.0 to 30.2 million years old based on fission-track aging, so the Garamantes who inhabited the LDG region played no part in the creation of the field, although they may have traded in the sought-after green glass which was fashioned into jewelry and other objects.

Like the Tuatha dé Danann of the British Isles, and the Minoan-Mycenaeans of Greece and beyond, we have no idea what happened to the Garamantes, or why there is evidence of vitrification in the place that they once lived.

Vitrified forts have been found in the British Isles and Greece dating back to when these civilizations were coming to an end, but the Libyan mystery goes so far back in time that unless civilizations rose and fell millions of years ago, these inexplicable objects couldn't have been related to history as we know it. The oldest humanoid bones are millions of years newer than the Libyan Desert Glass.

Like the Libyan Desert Glass found in their region, the Garamantes were mysterious even when their kingdom was at the height of its glory. Their exceedingly tall, blue-eyed brethren on the island of Taprobane off the coast of Africa had both red and flaxen hair, and the Seres colony of eastern China carried the same description except that only red hair is mentioned. All three peoples originated from the Minoan-Mycenaean Empire.

In Egypt, the Hyksos shepherd-kings had light or red hair and were believed to be Minoan, this empire being the precursor to the Mycenaean Empire and its people from the same stock. Some Egyptian deities had red hair as well.

If any of the Garamantes had red hair, however, they may have suffered a gruesome fate. The blue-eyed Tamehu of northern Africa had short red beards, although the Tamehu were enemies to all, including the Gentry, and perhaps it was their activities which incurred the Egyptian wrath against redheads.

Golden-yellow or red hair were hallmarks of the ancient Gentry and today's Nordic aliens, while blue-eyed redheads appeared in both northern Africa and Egypt, but it was the redheaded Greek god Typhon who sealed the fate for all of the unlucky redheads in Egypt, because in his name redheads were sacrificed at the tomb of the god Osiris, according Williams' 1904 *Historians' History of the World:*

"They report, likewise, that anciently men that had red hair like Typhon were sacrificed by the kings at the Sepulcher of Osiris. And indeed, there are very few Egyptians that are red [haired], but many [redheads] that are strangers.

"And hence arose the Fable of Busiris, his cruelty towards strangers amongst the Greeks, not that there ever was any king called Busiris, but Osiris his Sepulcher was so-called in the Egyptian language."

Diodorus Siculus affirmed that Egyptians sacrificed red-haired men at

the tomb of Osiris because his enemy Typhon was a redhead. Plutarch echoed the tale, adding that these red-haired sacrifices were usually foreigners. This may not have been the intention of the deities themselves.

We hold to an erroneous concept that the deities of the Americas expected their followers to sacrifice humans, rip out living hearts, and so forth — but the Inca god Viracocha forbade such heinous practices.

The Aztec god Quetzalcoatl forbade blood sacrifices as well, animal as well as human, and yet we associate the Aztecs with horrific sacrifices to their gods. The Celtic deities of Ireland put an end to human sacrifices there, and on it went around the world. Extraterrestrial teachings were designed to put an end to the horror, but with humans being humans, it didn't always work.

Bryant's 1774 *Analysis of Ancient Mythology* set out to "reduce the truth to its original purity." He analyzed the varying claims that Typhon was a giant, a deity of immense size, a half-man half-dragon whose head was an assemblage of monstrous serpents like the Medusa of Greek mythology. Human sacrifices in his name included "red-haired men, or men with hair of a light color, in other words, strangers."

Even the ancient historians grappled with bizarre concepts of "monstrous" deities with snakes for hair and other high strangeness. This is easily explained by the wearing of a headdress of snakes, preserved through taxidermy to retain their lifelike features just as ancient chiefs wore lion heads and wolf heads and so many other animals which they adopted as totems.

In some cases the snakes may have been living. Even today, snake charmers wrap living snakes around their necks and bodies. Ancient deities such as Medusa may simply have been snake charmers who trained living snakes to dangle from a container strapped to their heads.

Tree snakes spend much of their time dangling from tree branches, sunning themselves for hours on end in one location. There are logical explanations for many strange myths. Snake charmers traveled through Africa and Egypt like gypsies, plying their magic as entertainers, or to rid someone's home of poisonous snakes, for a fee of course.

Hay's 1844 *Western Barbary* described one such group as consisting of four entertainers, three of which were musicians tootling melancholy melodies on their cane flutes. A cane-work basket covered with goat skin was the object of their songs.

The fourth was a snake charmer who danced and whirled around the snake basket so quickly that "no Strauss could have kept time" to him, and then all of sudden he'd stop and "thrust his bare arm into the basket" pulling out "a large, black Cobra Capella, or hooded snake."

The snake charmer handled the snake as if it were a turban and twined it around his head, all the while dancing as the snake remained in place. Once the dance ended, he placed the cobra on the ground:

"The cobra… standing erect on its tail, moved its head to and fro, apparently keeping time to the music. Now, whirling round in circles still more rapidly than before, the Eisowy [snake charmer] again put his hand into the basket and pulled out successively and placed on the ground two very poisonous species of serpents, natives of the deserts of Soos, called Leffa."

The Leffa snakes were not as docile as the cobra as they stood poised for attack, though never moving from their spot:

"… for half-coiled and holding their heads in a slanting position ready for an attack, they watched with sparkling eyes the movements of the charmer, darting at him with open jaws every now and then as he ventured within their reach, and throwing forward their body with amazing velocity whilst their tail appeared to remain on the same spot, and then recoiling back again.

"The Eisowy warded off with his long haik the attacks which they made upon his bare legs, and the Leffas seemed to expend their venom upon the garment."

Then the dancing snake charmer handled a Leffa snake as he pranced round and round and opened the snake's mouth with a small stick to display its venomous fangs which "oozed a white and oily substance." He twined the snake around his arm and immediately it grabbed his arm with its fangs while he made hideous contortions as if in pain, praying to his patron saint. When he removed the snake from his arm, he showed the audience the bite marks and blood which it drew, and then put his arm to his mouth and sucked out the poison.

When questioned as to whether the snake was truly poisonous, or whether its venom had been removed or drained out prior to the performance, the snake charmer said to bring any animal and he would prove the toxicity of the snake. Someone brought a fowl and within minutes of being bitten, the

fowl dropped dead.

Did the snake charmer suck the poison from his own body in time to prevent the same fate? Did he carry antivenom in his mouth to apply to the bite when he put his mouth to it? Nobody knows… but even then his snake show did not end. The snake charmer continued with several less poisonous snakes, coiling them all around his body and allowing them to bite him until he was covered with bloody wounds.

We don't question the existence of modern-day snake charmers, but when Greek deities are described as having snakes for hair or snakes in their hair, we dismiss the notion as fanciful.

Typhon was a redheaded deity of the Greek pantheon described as monstrous, and yet he was also a husband and father to more "monsters." Perhaps he suffered birth defects. Perhaps his being "half-man and half-dragon" was a reference to traveling in a vehicle made to look like some creature, like a painted gypsy wagon. Or, as his "children" are described literally as monstrous animals, perhaps he was a geneticist tinkering with hybrid animals creating his own version of Frankenstein monsters in the animal kingdom.

Bergen's 2019 *Amazon Queens* dissects a similar legend relating to the goddess Echidna, known as mother of monsters, but in reality she may

simply have been a woman in charge of a kennel that trained guard dogs and herding dogs, and the "monsters" credited to her were none other than these dogs.

One such "monster" was Chimera, an immense animal with "black nostrils" and "a lion's head." The "Lion Head" variant of the Tibetan mastiff dog so closely resembles a lion that they were sometimes shown off in zoos as "barking lions."

Chimera and Hydra might simply have been dog's names or even breeds, Hydra suggesting either a dog born with multiple heads, or a dog whose head moved so quickly that it seemed as if he had multiple heads. It could even have represented one of the many breeds of dogs with webbed feet who excel in the water, and some dogs will even dive underwater.

Either way, Typhon's legends demonstrate that redheads existed among the Greek gods and that at some point in history, redheads were sought out in Egypt and summarily killed.

White Libyans

Few of us equate Libya in Africa with the Nordic aliens who fly the skies today, but ancient texts do indeed depict such a connection. The most obvious is that of the name itself — Libya.

We don't stop to wonder where ancient place-names came from, but many were named after the deities themselves. Egypt, Libya, and Ethiopia were namesakes of the Greek gods Aegyptus, Libya, and Aethiops.

Libya the goddess, who ruled over a region of northern Africa, lived seven generations back from Perseus who founded the Mycenaean Greek city of Mycenae, and through Libya's affair with Poseidon came the lineage of gods from which Perseus and Aegyptus sprang.

According to Herodotus, it was the Libyans who first revealed Poseidon, one of the original Greek Olympian gods. The Greek pantheon of gods had a strong foothold in Africa as shown in Hastings' 1910 *Encyclopedia of Religion and Ethics.*

A "fifth Apollo" was also born in Libya, although the most celebrated divinity there was Athene Tritogenis, a goddess born of Poseidon by a nymph of Lake Tritonis which the Ausean Berbers worshipped, and "who was no other than the goddess called Athene by the Greeks." The history of Lake Tritonis in Africa has its own chapter, being another of those legendary places that seems to have vanished.

Tritonis and its river were located in what is now Tunisia, a small country adjacent to modern-day Libya. On a 43 A.D. Pomponius Mela map of Africa, when the river and lake still existed, the river led straight into Garamantes' territory. The Libyans, then known as "Libyes Aegyptii," occupied what is now Egypt to the west of the Nile River, along with the Leucaethiopes or "white Ethiopians."

We think of the African continent as being sliced up into an ever-shifting number of countries, which at current count is 54 with additional disputed nations. That's a lot of countries. It's as if every state in the United States became its own little country independent of all others, which under the current political climate might appeal to some, but overall it would weaken the nation drastically in respects to food, water, and military protection from enemies around the world.

The food belt would be under no obligation to share its food with other

country-states, military installations would be under no obligation to protect country-states not at their borders, and water would completely dry up for regions who relied on other country-states for their water supply. Strength comes from unity.

Africa wasn't always divided into countries as it is today, and in centuries past kingdoms controlled a much larger territory. Modern-day Tunisia corresponds roughly to ancient Numidia and Byzacium as they appeared on Weigel's 1718 map of *Africa Vetus*, which represents the Roman Era.

Egypt controlled the entire coast of the Red Sea as well as the Gulf of Aden east of the Nile River, but the western half of today's Egypt was then Marmarica. Ethiopia held a central location rather than being near the east coast as it is today, while Hesperii Aethiopes straddled the equator on the west coast.

Libya didn't exist as a northern coastal country, but rather it encompassed the entire inland portion of northern Africa from Egypt to the west coast. The Libyan Interior was a vast region populated with the Garamantes, Nubians, Gaetulians, and a host of smaller tribes. What is now Libya was then Tripolis, Cyrenaica, Pentapolis, and a portion of the Garamantes region.

The northwestern corner of Africa opposite Spain was the country of Mauritania south to the Atlas Mountains and east to Numidia. Its subregions or tribes included Tingitana. Today that region corresponds to Morocco and western Algeria.

Three distinct groups existed in ancient times whose identity is a mystery today, but which could give insight to the Gentry: the Tahennu peoples, the Tamehu peoples, and giants, the latter of which we've found bones of.

Hastings' 1910 *Encyclopedia of Religion and Ethics* spoke of the discovery of one such giant. The body of Antaeus was entombed near the city of Lynx in Mauritania. When they opened his tomb, the skeleton of this giant measured 60 cubits, which equates to about seven-and-a-half feet tall.

Legends of virgins giving birth to men with "extraordinary qualities" were so common among the Berbers "that if they were put in writing, they would fill several volumes."

Smith's 1873 *Dictionary of Greek and Roman Biography* listed Antaeus as "a mighty giant" of Libya, son of Poseidon and Gaia — in other words, a

Greek god. Poseidon's affair with the goddess Libya spawned the family tree which included Danaë and Aegyptus, while Mauritania was the region of the god Atlas, whose daughter Alcyone bore a son Anthas to Poseidon.

Smith's 1880 *Dictionary of Greek and Roman Biography* listed Poseidon as the god and ruler of the Mediterranean Sea. Smith stated that "the name and worship of Poseidon was imported to the Greeks from Libya" though he was likely of Pelasgian Greek origin. It was Poseidon's son Triton who gave his name to the river and lake in northern Africa.

Lemprière's 1839 *Classical Dictionary* said that under the name Neptune, the Libyans "venerated him above all other nations, and looked upon him as the first and greatest of the gods." His deeds and progeny as Neptune so mirrored those of Poseidon that the two were considered one and the same. In Lemprière's list of his children appeared Antas, son of Neptune by Alcyone who was the daughter of Atlas, though Smith said the same of Poseidon and Alcyone for the son Anthas. The very mountains which border Mauritania to the south are the Atlas Mountains so-named for this deity.

The Roman Era prince Juba, being the son of a Numidian king, claimed to be descended from Antaeus, and this Juba went on to become king over Numidia, Mauritania, and portions of Gaetulia. This shows the presence of Greek deities in northwestern Africa as well as in other African colonies. As the gods were often described as having blue eyes and golden hair with historical ties to Libya, this explains the "white Libyans" whose presence appears throughout ancient history.

Northern Africa hosted two mysterious white races: the Tahennu, being equivalent to the Tuatha dé Danann of Ireland, and the Tamehu, whose description matches the Danann enemies known as the giant Fomorians. Some believe that one or both of these races were Vikings or Northmen. The Dananns were also giants, though not as tall as Fomorians whose heights could reach 10-15 feet tall.

Archibald Henry Sayce, Professor of Assyriology at Oxford University, published *The Races of the Old Testament* in 1893. The Tahennu were blond-haired white men who were referred to as "crystal clear," and the word *Tahennu* translates as "white men" in Egyptian inscriptions in reference to Libyan tribes. They were different from the Tamehu, or "fair men of the north."

The 1879 *Contemporary Review* stated that the Tamehu performed "feats of strength" and that "it is to the Tamehu that all the maritime enemies

of the Egyptians belong." This sounds like another way saying "sea pirates."

The Tamehu were blue-eyed white men with aquiline noses, short red beards, and curly hair, and they may have represented Viking incursions into Africa, whether as Vikings or their ancestors the giant Fomorians who also had a presence in Africa according to the most ancient Irish history. The Fomorian-African connection is explored in Bergen's 2019 *Fairies of Ireland*. Chamberlain's 1912 *Foundations of the Nineteenth Century* equated the Tamehu with Europeans and biblical Amorites:

"The Canaanites consisted principally, but not solely, of Hittites. The Amorites lived in close connection with them but they were often settled in separate districts and thus kept their race relatively pure. These Amorites were tall, fair, blue-eyed men of ruddy complexion. They were 'from the north,' this is, from Europe. The Egyptians, therefore, called them Tamehu, the 'North men'…

"Moreover they seem, though this is of course problematic, not to have reached Palestine very long before the return of the Israelites from Egypt."

In a footnote, Chamberlain wrote:

"The fact that the book of Genesis 14:13 represents Abraham as already living in peaceful alliance with three Amorites in the Plain of Hebron has naturally no claim to historical validity."

Chamberlain added that their biblical brethren were "men of great stature" who carried gigantic spears. Bergen's 2014 *Age of Giants* referred to the "giant race of Amorites" as having the "height of cedars" and the "strength of oaks." Og, the king of the Amorites, was described by Moses as the last "of the remnant of giants," and he was roughly 12 feet tall.

As for the benevolent white-skinned Tahennu, *crystal clear* could infer translucent, such as the translucent beings in Strieber's 1989 *Transformation* whose skin was as "white as sheets." Strieber compared it to the "milky translucency" of termites. He did not, however, elaborate on any other aspect that might identify them as the Tahennu of Africa.

In her 2012 book *Alien Nightmares,* being a record of UFO encounters, Sharon Delarose spoke of seeing a ghost-woman, or a woman wearing a ghost outfit, in a UFO encounter which may well have spawned this *Nordic Aliens* series. Sharon "volunteered" for an unspecified task which led her to antique books, which in turn became the primary source for the *Nordic Aliens*

series. Several of Sharon's as-yet unpublished encounters suggest that old books and reference books were keys of knowledge relating to extraterrestrial visitation.

As for the beings, this translucency was known in diverse regions of the world. Chinese legends referred to at least some of the genii or immortals as having bodies as "pellucid as crystal," which is another way of saying translucent. Mayers' 1874 *Chinese Reader's Manual* spoke of this in a segment on Yü-Sien, being the designation given to translucent beings who became that way by eating from a certain tree.

Sayce followed the migration of an ancient blond race across northern Africa and up into Coele-Syria, which corresponds to the southern and eastern portion of modern Syria from the mountains west of Damascus angling northeast to the Euphrates River.

This migration passed through Canaan — a region where giants once ruled. Had Sayce tracked 75 miles further, he would have included the city of Ebla, and 50 miles beyond that the Mycenaean Greek city of Iopolis, with the Land of Hatti extending to the northwest with its link to Gomer, followed by the territory of Colchis to the northeast, although Colchis was not directly adjacent. Sayce described these peoples:

"We have, accordingly, a line of blonds extending from the northern coast of Africa as far as Coele-Syria, and broken only by the Delta of Egypt. Throughout the region we still find traces of the race.

"The Kabyles of Algeria with their fair golden hair, their blue eyes and their clear, freckled skin, strikingly resemble the fair Celt, and the Kabyles are but a branch of the Berber population which is spread over the whole of the mountainous part of Northern Africa.

"In Morocco, the mountains are occupied by the Riffis, large, broad-shouldered men whose physical characteristics are those of the Kabyles. The same race was represented by the Guanches of the Canary Islands, and is still met with in Tunis [Tunisia] and Tripoli… In its surviving members, the blond race of the Mediterranean is tall and dolichocephalic [referring to the shape of their heads].

"That these characteristics have always belonged to it is shown by the skulls found in the cromlechs or dolmens of Roknia, and other burial places of the Neolithic Age in the country of the Kabyles, as well as by the great stature of the ancient Amorites."

Under various names, Sayce connected this singular race that spanned the northern regions of Africa to the Guanches of the Canary Islands off the coast of Africa, and the Celtic races which include the Irish Dananns, and the Mediterranean blonds which include the Mycenaeans. Of the Guanches he said:

"The Guanches of the Canary Islands, tall and handsome men, with 'yellow hair reaching below their waists,' whose skulls were nevertheless sub-dolichocephalic in contrast with the pronounced dolichocephalism of the Kabyle and other Berber tribes…"

He suggested that they were the biblical giants naming the Amorites, Anakim, Rephaim, and Zamzummim specifically — races which were studied in Bergen's 2014 *Age of Giants*.

Historically there were at least two races of "giants" who appear to have been polar opposites in how they interacted with humans, as well as their general persona and lifestyle, and he may not have been differentiating between them.

Ireland gives us one of the best separations with the tall, civilized Dananns battling the giant, barbaric Fomorians whose ancestry allegedly traces back to the above-named biblical giants, though this genealogy is based solely on their being giants. The Fomorians' ugly deeds are exposed in Bergen's 2014 *Age of Giants*, while the benevolent race of the Tuatha dé Danann is featured in Bergen's 2019 *Fairies of Ireland*.

If you subscribe to the concept — *know them by their works* — then the distinction between the seven-plus foot tall Dananns and the ten-plus foot tall Fomorian and biblical giants is undeniable.

The blond Libyans worshipped a blond goddess named Hetepheres, which German scholar Alexander Scharff denoted as a priestess of the goddess Neith. Scharff equated the priestess with Queen Hetepheres II, whose fair-haired image appears on the wall of Queen Meresankh III's tomb, according to both Scharff and German Egyptologist C.R. Lepsius.

Scharff deduced that the two queens were related, and that Egypt during the Age of Pyramids was dominated by an elite of blond women.

That sounds suspiciously similar to Amazon legends, and ancient maps did indeed show regions labeled Amazen, Amasones, and Amazonum in Africa, but you won't find scholars embracing the overall concept, or even

that Hetepheres was a natural blond, suggesting instead that she wore a wig. Diodorus Siculus claimed that the Greeks referred to Neith as "the blue-eyed goddess."

Statues and paintings of goddesses with blond hair are easy to dismiss, but we've also found genuine hair samples in Hierakonpolis dating back to 3600 B.C., the very site where Hetepheres is depicted. The majority of hair samples were of Caucasian dark brown hair, but natural red hair was found on a male denoted Burial No. 79. His wavy hair fell in small ringlet-type open-center curls, and he wore a beard.

Hetepheres has been variously depicted with black, red, and yellow hair, hence the wig theory, while a mummy associated with her had curly reddish-brown hair. Egyptologists once believed that she was of Libyan descent.

Coincidentally, Neith is a name that also appears in Irish legends, though the Irish Neith was a giant man rather than a goddess. His lineage ties him to the Fomorian giants, but he turned his back on the Fomorians and joined forces with the Tuatha dé Danann against his own people, even marrying a Danann goddess.

Neith and his wife Nemain were described as malignant, venomous, spiteful, malicious warriors, as if they were the devil incarnate against the world.

And yet Neith was embraced by Dagda, one of the most prominent Otherworld deities of Irish legend. Dagda gifted Neith with one of the most valued and desirable fortresses in all of Ireland. Nemain was the daughter of Nuada, another renowned Irish deity whose descendants often had flaming red hair, freckles, and blue eyes, as per Bergen's 2019 *Fairies of Ireland*.

This suggests that the hateful epithets were given by Neith's people, the Fomorians, against whom he battled, and not the benevolent Dananns who accepted him into their fold.

Neith and Nemain were slain in battle by Neptur of the Fomorians in the very fortress that had been gifted to them, according to Hennessy's 1870 article, "The Goddess of War of the Ancient Irish." Like so many others through the centuries, Hennessy attempted to unravel the mysteries of several goddesses or queens who appeared in Irish fairy mythology.

But who was this Neptur? His identity is clouded in the mists of time, but we know that he was a giant as all Fomorians were, and the name Neptur is similar to Neptune.

However, Fomorians are not linked to the Greco-Roman deities to where

they'd name a child after Neptune, although there is evidence that another Fomorian may have been one and the same as a Hindu deity, in addition to one of the Tuatha dé Danann being a Hindu deity, along with evidence that the Dananns traveled from Ireland to India on a trading mission as shown in Bergen's 2019 *Forbidden Islands of the Gods*.

The Appendix explores confusions about the Roman gods including Neptune and Jupiter and Juno, often mistaken for Greek gods Poseidon and Zeus and Hera crediting Roman gods for deeds undertaken by the Greek gods.

Neptune was the brother of Jupiter, a Roman deity whose temples were built all across northern Africa. Perhaps it's because Jupiter's son Iarbas, by the Libyan nymph Garamantis, not only became king of Gaetulia, he also "erected a hundred temples" to his father, the god Jupiter according to the 1833 *Classical Manual*.

And yet Garamantis was the granddaughter of the Greek god Apollo, and the great-granddaughter of the Minoan Greek King Minos of Crete, who was the grandson of the Greek god Zeus, so their legends are prehistoric Greek from an era long predating the Romans and their stolen gods.

Gaetulia was either far to the west of Garamantes, or near to the southeast, or perhaps both, demonstrating the vast regions of Africa that these deities controlled.

Iarbas wasn't the only person to erect temples to Jupiter. Booth's 1814 *Historical Library of Diodorus the Sicilian* purported that at least 30 sepulchers of Egyptian kings had been destroyed and ruined, as attested by Diodorus:

"There [in Egypt] are the wonderful sepulchers of the ancient kings, which for state and grandeur far exceed all that posterity can attain unto this day. The Egyptian priests say that in their sacred registers, there are entered 47 of these sepulchers, but in the reign of Ptolemy Lagus there remained only 17, many of which were ruined and destroyed when I myself came into those parts which was in the hundred-and-eightieth Olympiad."

One such sepulcher was the burial place for "the women of Jupiter," and next to the library was a stately room in which there were images of the god Jupiter and the goddess Juno together with the kings.

These sepulchers were exceedingly large with many diverse rooms. One

cannot help but to wonder whether the original purpose was actually a sepulcher at all. Successive generations may have changed the usage of these buildings, converting them into houses for the dead instead of houses for the living, or energy generators, or landing pads, or whatever purpose that the builders intended.

Calmet's 1830 *Dictionary of the Holy Bible* suggests that not all temples were originally places dedicated to worship. In Judea, temples were dedicated to a deity named Dagon, including a temple in Azotus which was considered "a stronghold, a fortress, or place of refuge and security… and Josephus distinctly speaks of a fortress named Dagon above Jericho." This is clearly a case of altered purpose.

Gaetulia was all over the place on early maps. Pomponius Mela placed Getuli southwest of Egypt bordering Libyes Aegyptii and Leucaethiopes with Garamantes to the west.

Weigel, Münster, and others placed Gaetulia in western Africa bordering Mauritania and Numidia south of the Atlas Mountains, and straddling or south of the Tropic of Cancer. Garamantes was to the east.

Upper Africa spans a distance near to that of the United States, so being east or west changes how we view historical narratives. Egypt is in the northeastern corner, with Garamantes in the middle of northern Africa away from all coasts, suggesting that the 47 temples in Egypt, most of which had been destroyed, were in addition to the 100 built at the behest of Iarbas.

The Island of Meroë in the Nile River boasted a temple for Jupiter-Hammon with an "h", Meroë being a kingdom ruled by the Candace queens as reported in Budge's 1907 *Egyptian Sudan*. This temple was held "in great veneration, besides smaller shrines erected in honor of him throughout all the country."

These temples were so renowned that Calmet analyzed the terminology, particularly that of "No-Ammon" or "Ammon-No," and whether it referred to the Egyptian city of Memphis, Thebes, or some other city.

The Egyptian word is written as *N'oo* which means "of the deity," while *Oo* "appears to answer to the Greek term Diospolis, being the city of Jupiter- or Zeus-Ammon. As there were at least three cities in Egypt known to the Greeks under the appellation Diospolis, there is the greatest difficulty in fixing on that which is probably intended by the name *No*."

Ammon-No was "situated between streams… waters were on both sides of it." This matches the Island of Meroë which is considerably south of

Thebes and Memphis, although Calmet leaned toward Memphis as the location.

Calmet wrote that the prophet Jeremiah spoke of Ammon-No or "Ammon of No" as if it were the residence of both kings and deities, while the prophet Ezekiel called it "the seat of magistracy" in the very center of Egypt.

The key point is that three cities were named for the god Jupiter in addition to an oasis just west of Egypt whose temple was dedicated to Jupiter-Ammon, as shown on ancient maps and described in the Old Testament.

Another prominent Greek city was that of Cyrene in the colony known as Cyrenaica which was west of Egypt, with Marmarica in between, and Cyrene takes us straight to the heart of the dispute.

In the African segment of Conder's 1830 *Modern Traveller*, Cyrene boasted temples to Jupiter-Olympius as well as Apollo, Bacchus, and Esculapius, with one temple serving as a repository for treasure. East of Cyrene was a hill consecrated to the Lycean Jupiter — all referring to the gods.

Romans are often credited with building these temples but the Greeks predated the Romans in Africa by centuries, and the Greek gods themselves were involved in building cities and temples. Romans may have expanded, revised, or rebuilt these buildings, but they were not necessarily the original architects in spite of taking credit after any revision.

The colony at Cyrenaica was founded by the goddess Cyrene, a daughter and consort of Apollo, and it existed at least as early as 824 B.C. in a region populated with Libyans, based on old maps. Herodotus fixed its conception at 631 B.C. Either way it predated the Roman Empire by centuries, and Diospolis appears on maps representing Egypt in 2250 B.C.

Noted Egyptologist Sir Wallis Budge, in his 1902 *History of Egypt*, referred to pre-dynastic Egyptians who were "indigenous to North Africa, belonged to a white or light-skinned race with fair hair, who in many particulars resembled the Libyans, [and] who in later historical times lived very near the western bank of the Nile." He referred to the discovery of a pre-dynastic statuette with "eyes inlaid with lapis-lazuli, by which we are probably intended to understand that the woman here represented had blue eyes."

In 1901, Budge translated the Egyptian *Book of the Dead* which names

all of the gods and goddesses that should be honored during the festivals of Amentet. These were deities of the northern and southern heavens, and gods of the *qerti*, and "the gods who are the guides of the Underworld (*Tuat*)."

On the 9th day of the Amentet festival, devotees were to recite the names of select deities. Number 20 on the list was "the goddess greatly beloved with red hair," and shortly after it referred to "the temple of the *Āshemu* beings." A footnote translated Āshemu as being "the gods in material forms."

The word *Tuat* appears throughout the book in reference to the Underworld, and one goddess of this Underworld is depicted as ploughing with a yoke of oxen, and with fields of wheat and red barley, and then reaping the wheat.

Since scholars interpret the Underworld as being the world of the dead where our souls go, then ancient texts are interpreted in that light. Thus, the goddess was preparing food for the souls of the dead as opposed to food for the living.

And yet this Underworld had pylons, doors and hidden doors, and guardians of the doors. Pylons were monumental towers that formed part of the entryway, notably marking the entrance on either side. A differing translation as shown in the footnote referred to "the guide of the doors" instead of *guardian*.

So altogether these were gods of the northern and southern heavens, and of the Tuat or Underworld, and of the Qerti or "caverns out of which flowed the Nile." Like the Underworld, river caverns were sealed with bolted doors, and "the Qerti" were thought to be "districts or divisions of the Underworld."

This sounds like caverns which we've discovered all around the world with tunnels, doors, stone arches, rooms, granaries, galleries, fresh air and water, and enough room to house entire cities complete with livestock.

The Gentry of ancient Irish history were known as the Tuatha dé Danann, or "peoples of the goddess Dana." O'Reilly's 1821 *Irish-English Dictionary* translated *Tuath* as: the north, a lord or lordship, a country, the laity, or the people.

The Irish Dananns regularly retreated to underground palaces during their tenure in Ireland, and even after they were supposedly "vanquished," these immortal deities "withdrew into palaces underground" according to Best's 1903 translation of Jubainville's *Irish Mythological Cycle*.

It is said that "they dwell there still, but from time to time come forth

into the outer world they once ruled over, and wherein they still exercise considerable power." They could appear to us as men, animals, or cloak themselves with invisibility. There might not be any relationship between the Irish *Tuath* and the Egyptian *Tuat*, but the similarities are curious indeed.

Like the Irish Dananns, the Egyptian deities sometimes had red hair. The Egyptian god Seth was a redhead, as was Rameses whose family claimed to be divine descendants of Seth, as proven by their red hair.

Hair samples have demonstrated that Seti I, the father of Rameses II, had red hair. The mummy of pharaoh Siptah, who was Rameses' great-grandson, also had red hair.

Gaston Maspero, who oversaw the excavation of several mummies, stated that Rameses II had white hair at the time of his death which was dyed a light yellow by the spices used for embalming. The matter was settled by scientific analysis conducted on hair samples from Rameses II, as published in Balout's 1985 study entitled, "La Momie de Ramsès II."

Professor Ceccaldi asserted that a henna solution was found on Rameses' hair, but traces of the original color still existed in the roots and these proved the existence of natural red pigments.

Rameses II was a natural redhead, with the shape of the hairs being that of a wavy-haired person. In addition, after a thorough study of the mummy, researchers Balout and Roubet concluded that Rameses II was "a fair-skinned man, near to the prehistoric and antiquity Mediterraneans, or briefly, of the Berber of Africa."

These redheaded Egyptians were not necessarily as tall as the Gentry were known to be, barely making it over 6 feet, so if they were descendants, many generations would have separated them from those who came down from the sky, or they were of mixed blood — hybrids born of gods and man.

In addition to legends, historical narratives, eyewitness testimonies, descriptions of deities and their genealogies, and mummies with red hair, ancient Egypt also left the compelling account of a UFO dating back to the era in which these entities populated Earth.

During the reign of Thutmose III, circa 1458 B.C., dozens of soldiers witnessed multiple spacecraft flying the skies. A controversial document known as the *Tulli Papyrus* was found among the papers of the late Alberto Tulli, the former Director of the Egyptian Department of the Vatican Museum.

This is a man whose credentials are impeccable, but because he did not

possess the original papyrus which he had seen with his own eyes, the discovery is now mired in doubt and controversy and allegations of forgery.

Tulli transcribed the original, copying it verbatim. Boris de Rachewiltz came into possession of Tulli's transcription and from there, it was translated. No one will ever win the debate as to whether the text is legitimate, not unless the original papyrus resurfaces. Casting doubt on unusual texts is common among historians as demonstrated in Bergen's 2014 *Age of Giants*. The gist of the sighting is as follows:

In the 22nd year of the reign of Thutmose III, a circle of fire came from the sky. Its body was one "rod" long and one "rod" wide, and from it came a foul odor. The object flew in complete silence.

The people were so frightened that they hit the ground face down on their bellies, and then reported what they'd seen to the Pharaoh. As the days passed, the objects became more numerous, shining in the sky brighter than the sun, to the limits of the four supports of heaven.

Powerful was the position of the fire circles. As the Pharaoh and his army watched, the fire circles went up higher and flew toward the south. Fishes and volatiles fell down from the sky. It was a marvel never before seen since the foundation of their land, so they recorded the incident in their Annals to be forever remembered.

One rod equaled 100 cubits, and an ancient Egyptian royal cubit was at least 20.6 inches which made the object just over 171 feet or 52 meters, so the diameter of the original disk was roughly equal to three-and-a-half school buses end-to-end.

Skepticism arises in part from its mention in Condon's 1968 *Scientific Study of Unidentified Flying Objects*, more familiarly known as the Condon Report — a government-sponsored study of UFOs which was allegedly designed to publicly dismiss the existence of extraterrestrial craft. The news media had a field day comparing the continued belief that flying saucers come from outer space to the ridiculous notion that Earth is flat.

Hines' 1969 article, "Condon Saucer Report: Too Far Out for Some," echoed the media sensation that the 1968 Condon report caused. Critics alleged that the government wasted taxpayer money to commit a whitewash — a cover-up to hide the truth from the public. Supporters embraced it as

proof that "the least likely explanation of UFOs is the hypothesis of extraterrestrial visitations by intelligent beings."

Believers in the UFO phenomenon were dismissed as being "excitable ladies in tennis shoes" willing to fork over money to buy sensationalized UFO books, or read ridiculous magazine articles.

Thus, the Condon Report is mired in allegations of being a skeptic's platform, and yet, the *Tulli Papyrus* was among the UFO reports studied. Rather than dismissing it as pure folly, the event was compared to Ezekiel's Wheel from the biblical Book of Ezekiel, with a suggestion that Ezekiel's event "may have been plagiarized from the Annals of Thutmose III." Can you imagine? Accusing Ezekiel or the biblical compilers of plagiarizing an ancient Egyptian UFO sighting?

As part of a side-by-side comparison of phrases, the Condon Report pointed out that "these dozen sequential similarities are so remarkable and raise so many questions as to the authenticity of the *Tulli Papyrus*" that a dispatch was sent to the Vatican for more information.

The Vatican was not in possession of the *Tulli Papyrus* which had been "dispersed and no more traceable." Further investigation showed that Tulli had died leaving everything he owned to his brother, a priest in the Lateran Palace. The brother had also died with his belongings now dispersed to his heirs, with the fate of the papyrus unknown.

The Lateran Palace was once the principal residence of the popes until the seat moved to the Vatican, and even now the Vatican is in charge of the Lateran Palace along with the contents of its museum, which includes artifacts collected by missionaries.

Tulli and his brother were entwined with the Vatican itself, which lends credibility to Tulli's declaration of authenticity for the papyrus, not that he couldn't have been duped by a forgery. One would expect a forgery to have an endgame however, which the papyrus did not.

Tulli came across the papyrus in a Cairo, Egypt antique shop in 1933. Dr. Gianfranco Nolli, the Director of the Egyptian Section of the Vatican Museum, did not see the original papyrus and yet "intimated" to the scientific attaché at the U.S. Embassy in Rome that his predecessor Tulli was an amateur Egyptologist who had probably been taken in by a fake. The embassy, in turn, reported this second-hand statement to Dr. Condon.

The entire skeptics' theory stands on the grounds that the Vatican hired an "amateur" Egyptologist who couldn't be trusted to do his job properly, and

this is what we are expected to believe, based on evidence that has since gone missing which allows it to be summarily dismissed. In addition, Condon wasn't even given this "intimation" personally, he trusted that the U.S. Embassy was accurately reporting a statement from, or a conversation with, Dr. Nolli at the Vatican.

The *Tulli Papyrus* wasn't the only ancient text to compare a flying machine to Ezekiel's Wheel. The Irish St. Adamnán, who died in 703 A.D., experienced a vision similar to that of Ezekiel in which he was shown how Ireland would be cleansed of wicked people by fire, ignited as if they were just "hay and straw."

According to O'Curry's 1861 *Lectures on the Manuscript Materials of Ancient Irish History*, the "so-called" prophecy spoke of "a flame of fire" from the southwest, which suggests an attack coming from over the ocean. This fire "would burn the three-fourths of the men of [Ireland] in the twinkling of an eye — men, women, boys, and girls."

A Rowing Wheel would carry this fiery bolt, and as Bergen's 2019 *Fairies of Ireland* shows, this referred to an aerial craft also known as a Wheel of Light. One such aircraft was built by Mogh Ruith, a Bronze Age druid whose ancestry included the Tuatha dé Danann.

Not only would this fire from the sky blast Ireland, but it would also rip through Europe all the way to the Mediterranean Sea, and then come back again to Ireland.

O'Curry called the legitimacy of this prophecy into question, suggesting that Adamnán's visions had been "revised" by "dealers in prophecies" after the Danish Invasion.

KINGDOM OF MEROË

The history of Meroë is as compelling as that of Libya and the Garamantes. Meroë boasted a temple to Jupiter but its claim to fame extended far beyond temples to the Greco-Roman gods.

The Kingdom of Meroë was described as an island and yet it was on the mainland of Africa. The discrepancy is simple: the Nile River forked and then reunited, thereby creating an "island" surrounded on all sides by the river. That island was Meroë.

Today you can still trace the river's path except that the eastern fork is no longer prominent and seems to disappear instead of reuniting. Geography changes over time. Rivers change their course or run dry, islands appear and disappear in the ocean, shorelines change.

An 1818 Pinkerton map of Abyssinia and Nubia labeled it "The Supposed Ancient Island of Meroë" because the mysterious peoples who inhabited these regions had been gone for centuries. The city of Meroë on the island of the same name was the capital of several adjacent kingdoms, as if Meroë was the royal seat of a vast kingdom rather than a small kingdom unto itself.

Laurent's 1830 *Ancient Geography* listed several peoples as belonging to the territory of Meroë, including the Macrobii, Hipporeae, Gymnotes, Syrbotae, and the Megabari peoples of Arabia. Smith's 1878 *Dictionary of Greek and Roman Geography* stated that the province of Aethiopia Aegypti was subject to Meroë. Littlebury's 1737 translation of the *History of Herodotus* referred to the city of Meroë as "the capital of all Aethiopia."

The Automoloi peoples were another tributary of Meroë, one which earned the right to be there by performing a service. Budge's 1907 *Egyptian Sudan* listed the Automoloi as being given land to the south of Meroë.

Originally they were Nubian soldiers whose job it was to protect Egypt, but one Egyptian king replaced them with foreign soldiers, being Mediterranean allies which had assisted him. Trouble brewed when he dispersed the Nubian soldiers to posts which were considered exile, while the foreign soldiers enjoyed all the rank and privilege that the Nubians once held.

After three years serving in remote outposts, the Nubians revolted and marched southward to their homeland in Ethiopia where they offered their services to another king, presumably that of Napata which was a city of

Meroë. This king awarded them a tract of land that belonged to his enemies if they would evict the enemies. They settled in the Sudan and became a powerful nation whose allegiance was to Meroë.

Herodotus numbered the soldiers at 240,000 though this number is disputed and presumed to include *all* of the peoples who emigrated out of Egypt during the reign of that king, not just the soldiers. Either way, they became known as the Automoloi, or Deserters.

Even their original identity is in question. Professor Maspero believed them to be Libyan tribes rather than Nubian. Both views carry seeds of truth.

Laurent listed the ruins of Nuabia (as he spelled it) as part of Meroë, with the Nubae people being a mixed race whose ancestry included the Libyans, or white Kabyles.

The territories of Meroë, Nubia, Axum, and Punt were four old world kingdoms with ties to this same mystical race. Axum or Auxumitae bordered Meroë to the southeast, with Punt to the east stretching from Meroë to the Red Sea.

Anthon's 1872 *Classical Dictionary* asserted that at one time the nations of Egypt and Ethiopia were thought to form a single people and that most of the cities in Upper Egypt, including Thebes, originated from Meroë, being a seat of civilization itself.

The Ammonium colony in Libya was established from Meroë and like the others had its own king, temple, and oracle. These remote colonies served as resting places for caravans and travelers as well as being a conduit for trade with Meroë as the hub.

The cities of Meroë, Thebes, and Ammon shared "the same institutions, a similar religion, language, and mode of writing, together with manners most strongly resembling one another." This attests to the "primitive connection" that existed between these three sacred cities in spite of their being so far apart.

The same was said for the Ethiopians, and images of the deities were conveyed up and down the Nile River between temples in Egypt and Ethiopia. By Ethiopia, Anthon was referring to Meroë, and he also asserted that Ethiopia was named for Aethiops, the grandson of Zeus.

It's as if "a sacred caste, established from a remote period" on an island or peninsula in the Nile River, sent forth priestly colonies which carried "agriculture and the first arts of civilized life" into the regions beyond their borders. This trend moved northward up the Nile into the valley of Egypt.

By placing commerce under the safeguard of religion and subjugating the inhabitants of regions which they took over, the Meroëni were able to confer benefits to the people and lay the foundation of that "brilliant character in the annals of civilization which has acquired in Egypt so imperishable a name." In other words, the Egyptian civilization itself stemmed from Meroë. Even more curious is that Meroë was at some point governed by women, a succession of queens whose title was Candace.

We often hear about the "cradle of civilization" but never in conjunction with Meroë. And yet, Anthon referred to Meroë as "the cradle of the religious and political institutions of Egypt" from which the arts and sciences arose, and where hieroglyphic writing was discovered complete with its temples and pyramids.

The Meroëni worshipped Jupiter-Ammon and his hundred deities being nearly the same as that of Olympus among the Greeks — in other words, the Greek gods. Herodotus named Zeus and Dionysus as the primary deities which makes perfect sense considering that Aethiops was the grandson of Zeus.

Smith listed Isis, Pan, Heracles, and Zeus as being among the gods worshipped. Herodotus stated that:

"The inhabitants of that place [Meroë] worship no other gods than Jupiter and Bacchus, but these they adore with extraordinary pomp. They have an Oracle of Jupiter and make war when that god commands, against any nation whatever."

By Jupiter was meant Zeus, as shown in the Appendix, so all of these deities were Greek except for Isis who appears to be local to Egypt. Some texts allege that Isis was another name for the Greek goddess Io, but this is debated.

Zeus-Ammon was the original oracle-god of Africa, and afterwards when other deities delivered oracles they were of the same race, kindred to Zeus.

We think of oracles as soothsayers, fortune tellers whose advice and predictions are for simple entertainment. However, oracles in those days were often direct lines of communication between humans and the living gods who worked so hard to establish civilization on what was then a barbarian planet.

In the same way that a child needs guidance from his parents, we

humans relied upon guidance for a long time as we learned a very new way of life. This is the same story told around the world from South America to the British Isles. It is not unique to Africa.

Meroë operated under laws, a constitution, and a system of government. Kings were chosen by the priests from among the most distinguished of their own order, always selecting several candidates from which Zeus-Ammon chose the final one.

Arrowsmith's 1832 *Ancient Geography* stated that "a college of priests dedicated to the service of the gods, whose assistance they received by means of an oracle, ordered and governed everything in Meroë," and that the king was chosen from among the priests.

At what point Meroë came to be ruled by Candace queens isn't stated, but the priestly ascendancy ended when one king decided to buck the system and killed all the priests, declaring himself as the permanent sovereign.

The Persians had taken control of Egypt along with part of Meroë until the era of the first Ptolemies, and this brought Meroë to its ruin because the king discovered that other monarchs weren't shackled by the laws of their priests so he murdered them all.

Several revolutions followed and the entire territory splintered back into separate tribes, each with its own head, "though occasionally acknowledging the supremacy of a queen." These tribes were collectively known as the Nubians.

Smith noted that this incident took place somewhere between 284 and 246 B.C. and that after killing the priests, the king plundered their golden temple at Napata.

Gleichen's 1905 *Anglo-Egyptian Sudan* stated that Cambyses sent an army to the region and when he reached Meroë, he built a town there and named it for his sister Meroë, but added that this was considered a fable.

Gleichen also mentioned a "nearly pure Caucasian" race that moved into the region 9,000 years ago, possibly from "Syria, Cyprus, or Libya." This dates it to 7100 B.C. and potentially ties it to a Mycenaean colony.

The name *Meroë* was also associated with the Mycenaean Greek city of Iopolis on the east coast of the Mediterranean Sea — a grandiose city with a temple built by Perseus. Iopolis was a leading outpost of the Greek civilization. Its suburbs included Heraclea for the children of Heracles, a suburb named Daphne, and another named Meroë whose association isn't given, although a festival for the goddess Artemis took place in Meroë.

Iopolis was later renamed Antioch:

- Antioch, a city variously ruled by the Land of the Hatti, Kunalua, Patina, and Syria
- Cyprus, an island off the coast near Antioch
- Libya, a region of Africa associated with white Libyans

By associating the African Meroë with Syria and Cyprus, and with Mycenaean Syria's city of Iopolis having a suburb named Meroë, we get a distinct connection between the Island of Meroë in the Nile River, and the Mycenaean Greeks.

If this isn't enough of a connection, Herbert's 1828 *Nimrod: A Discourse on Certain Passages of History* added another tidbit regarding the city of Diospolis, variously known as the city of Jupiter or the city of Zeus:

"Diospolis, situated within the limits of the subsequent kingdom of Aegypt, but originally belonging to the Aethiopians, either to those of Meroë or to the Macrobians, was named from its hundred gates, Theba Hecatontapylos and Hecatompylos."

One hundred was a sacred number because "the sacred book of the Magian religion, published in Latin by Doctor Hyde, is entitled Sad-der — the Hundred Gates — and consists of the same number of chapters, each of them being a gate."

Herbert did not connect Hyde's book to Meroë except in the coincidence of the Hundred Gates, nor did he expound upon the mysteries of the "cabalistic number," but he did note that Hecate was the name of a goddess.

Smith's 1880 *Dictionary of Greek and Roman Biography and Mythology* identified Hecate as a Greek goddess and a Titan who, because of her extensive power became confounded with a host of other deities. She fought in the war of the Titans against the Gigantes and was honored by all of the immortal gods.

No less than two hundred pyramids have been excavated in Meroë dating from 720 B.C. to 300 A.D., including the Pyramids of Assur. This once-fertile region was nourished with water even when the surrounding areas were desert. Strabo alluded to gold mines on the Island of Meroë, and Lemprière stated that Meroë was rich in gold, silver, and celebrated for its wines. As for the Candace queens who were descended from the Greek gods,

their story is expanded upon in Bergen's 2019 *Amazon Queens*.

The extraordinarily beautiful Queen Candace of Meroë as told in the legends of Alexander was descended from Semiramis — a Greek goddess whose rank was no less than that of Apollo. Many generations separate the original Candace from the one met with by Alexander the Great in the 4th century B.C., and Budge named five of them.

According to Budge, Candace sent a message to Alexander "not to think scorn because her people are dark-colored, for they are whiter in soul than the white folk who are with him." This bespeaks truth as the original message from the Gentry was a message of peace and kindness, not one of war and oppression.

Candace worshipped the god "Amen" — which is an alternate spelling for Ammon. Calmet's 1812 *Dictionary of the Holy Bible* listed Amen, Amon, Amman, and Ammon, as follows:

Amen = true, faithful, certain, an affirmation
Amen = a title to our Lord: "The Amen"
Amman = the capital of the Ammonites
Ammon = "the son of my people" or his people, a people
Ammon = a city in Egypt, the city of Jupiter [or Zeus]
Ammon = Jupiter-Ammon [or Zeus-Ammon], a celebrated god of the Egyptians with many temples dedicated to him, sometimes spelled Hammon and interpreted by biblical scholars as a possible deification of Noah's son Ham, with No-Ammon being a reference to Noah-Ham
Ammon = the son of Lot, and the father of the Ammonites
Amnon = faithful, true, from Amen; otherwise a foster-father or tutor, from Amon; otherwise the "son of the mother" from Amam-Nin

Early Christianity "absorbed" pagan religions along with their prominent deities. The lives and deeds of pagan gods and goddesses were intentionally "merged" with those of Christian saints with similar names allowing the pagans to temporarily hold onto their love for a non-Christian deity as one religion overwrote another. This methodology is demonstrated in Bergen's 2019 *Fairies of Ireland*, complete with specific examples of how a single person contains the histories of many people. Perhaps Ammon and Amen fell to the same fate.

Ammonites, Oracles, and Automatons

As a people, the Ammonites were credited with destroying giants, which around the world was a major claim to fame for the Nordic aliens or Gentry. Calmet's 1812 *Dictionary of the Bible* referred to them as:

"Ammonites, a people descended from Ammon… They destroyed the giants Zamzummim and seized their country. God forbade Moses and Israel to attack the Ammonites because he did not intend to give their land to the Hebrews."

Cook's 1873 *Holy Bible* tells us that the biblical Ammon was connected to Sodom and Gomorrah. His father was Lot — the very man who entertained otherworld angels in the city of Sodom, inviting two male angels into his home to rest for the night when he saw them out in the street.

Soon after, the townsfolk surrounded Lot's house and demanded that he bring the angels out to them. He begged the people not to engage in wickedness against the angels and offered his own daughters in their stead.

The mob was not interested in his virgin daughters and again demanded that he stand aside or he'd be treated worse than the angels. Throngs of angry people pressed in upon Lot, intending to break down his door to get at the extraterrestrial angels hosted therein. The angels reached out their hands and pulled Lot back into the house and closed the door, and then smote the perpetrators with blindness so that they could not find the door to break it in.

The angels inquired about his family, whether Lot had other sons and daughters in the city, and told him to take them and their spouses and children out of the city post haste because the Lord had sent the angels to destroy the city.

Lot issued the warning to his family to evacuate the city, but they mocked him. The next morning, the angels told Lot to take his wife and two daughters away as quickly as possible lest he perish with the city. He lingered overlong so the angels took his hand, and that of his wife and daughters and set them outside the city. They said:

"Escape for thy life! Look not behind thee, neither stay thou in all the plain. Escape to the mountain, lest thou be consumed… Haste thee, escape thither! For I cannot do anything till thou be come thither."

As soon as Lot reached safety in a nearby city, the Lord rained fire and brimstone down upon Sodom and Gomorrah. These two wicked cities were decimated, along with the plain and all that grew upon the ground. But Lot's wife had ignored the warning of the angels not to look back, and for this she became a pillar of salt, and the smoke of the country went up as the smoke of a furnace.

This concept of "looking back" does not refer to looking behind you, it refers to going back to retrieve one's possessions, as shown in Bergen's 2019 *Forbidden Islands of the Gods* which explores End of Days prophecies and the Rapture.

Lot and his daughters escaped to a cave in the mountain. Lot was elderly and his daughters realized that they would not find husbands in this exiled state, so they plied their father with wine until he was drunk and had their way with him to become pregnant so as to preserve his seed. The elder daughter named her son Moab, and from him came the Moabites. The younger daughter called her son Ben-Ammi, who in turn became "the father of the children of Ammon."

Hospitality to and protection for the angels is how Lot came to be loved by the Lord and his angels, a love that at least for awhile carried down to his descendants the Ammonites. These were the Ammonites whose land the Israelites were forbidden to invade, according to the Book of Deuteronomy:

"And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them, for I will not give thee of the land of the children of Ammon any possession, because I have given it unto the children of Lot for a possession.

"That also was accounted a land of giants: giants dwelt therein in old time, and the Ammonites call them Zamzummims, a people great and many, and tall as the Anakims."

According to Calmet, Israel ended up with their land anyway because some other invader took the land from the Ammonites, and Israel in turn, took the land from the invaders. When Israel later refused to restore land back to the Ammonites, having won it during the conquest of the invaders who'd themselves "long enjoyed it by right of conquest," the peace between nations dissolved. Israel and the Ammonites became bitter enemies.

However, the Book of Judges told how the Israelites lost favor with the

Lord for turning their back on him and worshipping pagan gods. For this, the Lord gathered the descendants of Lot together against the Israelites, being the children of Moab and Ammon. At one point:

"The anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon."

And on it went, back and forth, with the Lord switching sides until the Ammonites attempted to get their lands back 300 years after the fact from a third party, during which the Lord turned against them and they were subdued.

Lot was a good man and he extended his hand to the angels, even to protecting them at the expense of his own daughters. For that, he and his immediate family were rewarded with the forewarning to evacuate a city about to be destroyed.

But a man's descendants will not all be as virtuous and honest and charitable. It is up to each and every one of us to curry favor for our own lives. We cannot ride the coattails of a worthy ancestor if we choose a path of iniquity.

Notwithstanding how the Ammonites later lost favor with the Lord, think about this for a moment. Out of respect for Lot, the Judeo-Christian god thought highly enough of his Ammonite descendants to forbid Moses from attacking them. These Ammonites killed giants, just as the Tuatha dé Danann killed giants in Ireland, just as benevolent extraterrestrials killed giants around the world.

Maybe for the Ammonites it was self-preservation, or maybe they took part in the extraterrestrial cleansing of giants from Earth. After all, the god Jupiter was also known as Jupiter-Ammon for reasons not given in the Bible.

Factions of extraterrestrials undertook a mission to rid Earth of a race of giants that were terrorizing humans, eating our food, kidnapping our women, sodomizing our men, and eating us for dinner. The giants did not support themselves with fishing, farming, or keeping livestock. They took it from us, they stole the fruits of our labors and brutalized us.

The Ammonites, whether or not descended from the Greek gods, assisted with this goal and were under the protection of the Judeo-Christian god. The chapter "Minoan-Mycenaean Garamantes" includes genealogies from the god Zeus- or Jupiter-Ammon and the temples and oracles which

honored this god.

Extra-biblical genealogies do not negate those in the Bible. In those days, the gods mixed with humans and inserted their DNA into our family trees, fathering children around the world. Sons were followed meticulously naming their fathers on up the line, but wives were not always followed genealogically, Lot's wife being one of them. We have no idea who she was, and thus we do not know the full genealogy of the Ammonites.

Their connection to Jupiter-Zeus wasn't necessarily a blood tie, however. They may simply have worshipped the Greek gods and thus would have been labeled *pagans*.

Some believe that pagan deities were literally the fallen angels of the Bible. Whatever the relationship, Moses left them be until a problem arose. By the time Moses entered Canaan, giant Amorites had conquered some of the lands belonging to the Ammonites, which Moses took away from the giants but apparently did not give back to the Ammonites.

This suggests that Moses and the Ammonites both worked toward a common goal — killing giants — but they were not allied to where Moses looked out for their interests.

He was forbidden to take lands directly from the Ammonites, but these disputed lands were a grey area being in possession of a mutual enemy, and so the Ammonites turned against Israel according to Calmet:

"In the time of Jephthah, the Ammonites declared war against Israel under [the] pretense that Israel detained a great part of the country which had been theirs before the Amorites possessed it. Jephthah replied that as this was acquired by Israel in a just war from the Amorites, who had long enjoyed it by right of conquest, he was under no obligation to restore it. The Ammonites were not satisfied with this, so Jephthah gave them battle and defeated them."

Apparently the Ammonites weren't completely eliminated because the text goes on to name several subsequent altercations, suggesting that they still existed at least to 1195 A.D.

At some point the Ammonites were allowed to return to their own country in the Holy Land where they were exposed to the ongoing revolutions in Palestine and Syria, which were alternately subject to the kings of Egypt and the kings of Syria. Eventually, their very name was nearly erased from history, just as Ezekiel had warned.

Calmet credited this restoration of lands to Cyrus sometime after 583 A.D., which means that a descendant of the Greek gods gave the Ammonites back their lands. Bergen's 2019 *Moon-Eyed People* spoke of Cyrus and his genealogy.

The elder Cyrus was the great-great-grandson of King Achaemenes of Persia, who in turn was descended from the Greek god Perseus, son of the goddess Danaë by Zeus. This ancestry also included the goddess Libya and the god Aegyptus several generations removed.

Throughout history, power changes hands. No civilization holds their power forever. Even the oldest civilizations still in existence are not the original holders of power in their regions. India, for example, was once controlled by the Greek gods, including Heracles' daughter who ruled the southern portion as shown in Bergen's 2019 *Forbidden Islands of the Gods*.

At the height of their power in Egypt, the deity known as Amen or Ammon had an oracle through which he spoke. We often hear the word "oracle" in relation to the ancient peoples, and it is a concept easily glossed over. Oracles were lifelike statues which answered when you spoke to them and gave detailed advice as if there was a genuine intelligence responding.

Today we manufacture radios and speakers in all shapes and sizes including our favorite rock stars, and all it would take is a voice-activated two-way radio or communication device installed inside a statue to create one of these "oracles."

If you were tutoring a primitive people and you needed a way to dispense advice, why not create an oracle? We use this technology every day with phones, computer chats, Skype, and two-way radios even as kids' toys. All they'd need to do is position a wise and knowledgeable person to monitor each oracle and offer guidance. It would be the official "job" of an advisor to be available at the other end of an oracle.

As we began to take charge of our own decisions, these oracles would have fallen out of use with their operators sitting idle for longer and longer periods between calls, until they abandoned them altogether.

In Ireland, every oracle was associated with a specific deity. Of high renown was Cermand Cestach or Ermand Kelstach, a gold-covered statue named for the deity who spoke through it. The oracle's patrons included Conchobar, a man soon to become a provincial king in Ireland. He was advised to travel to the Isle of Man to have weapons made. That's a detailed piece of advice.

Ireland had several such oracles, as did South America and the Greek Mycenaean Empire which extended far beyond the borders of Greece. The Oracle at Delphi was the most famous of the Greek oracles, and another soon-to-be-king traveled to Delphi for advice.

Battus was born with a speech impediment and it was for this problem that he sought the oracle. Laurent's 1837 *History of Herodotus* related the oracular response given to him:

"Battus, you are come about your voice. Apollo, my sovereign lord, sends you to Libya, abounding in fleeces, to establish a colony."

This response was not welcomed and Battus replied:

"Sovereign lord, I came to consult you on my voice. You command me impossibilities and bid me colonize Libya. With what power? With what forces?"

The oracle did not reply and Battus left in frustration. He ignored the advice and bad luck befell him along with everyone else on the island of Thera where a seven-year drought killed off many trees. Perhaps the oracle's attempt to relocate Battus and the Therans stemmed from foreknowledge of climatic events.

Another Theran traveled to Delphi for assistance, at wit's end on how to handle the many calamities vexing the Therans, and he was told the same thing — that they would be more successful if they united with Battus and established a settlement at Cyrene in Libya.

A superstitious interpretation would be to accuse the oracle of cursing the Therans, but like the deity who urged Noah to build an ark, they might simply have been trying to protect the Therans from a coming disaster.

Consider what would happen if you didn't heed the warning: disaster would strike and your people would perish, leaving no one to tell future generations that you'd even been warned. Only those who listened would survive to tell the tale.

This time the Therans didn't fully ignore the oracle, but they did not follow its specific instructions either, instead settling on an island off the coast of Africa instead of on the mainland. Their luck did not improve and they consulted the oracle yet again. The response:

"If you know fleece-rife Libya better than myself who [has] been there, although you have not, I verily admire your sapiency."

It was a snarky remark which translates as, "Okay smarty-pants, if you think you know more about Libya than I do, even though you've never been there and I have, then obviously you don't need my advice, so good luck to you! If your intelligence truly outshines mine, I will bow to your innate wisdom."

The oracle was done giving advice only to be ignored. The Therans had been given a roadmap to solving their problems, and if they chose not to follow it, the oracle couldn't be bothered with them. Battus and his emigrants finally gave in and relocated to Africa where they established the city of Aziris. When he did not wholeheartedly fulfill the oracle's request, attempting to keep one foot in Greece and the other in Africa, they badgered him until he gave up all of his desires to remain in Greece. Once the colony was ready for new arrivals, the excess population of Greece was sent to Africa.

Rawlinson's 1880 translation of the *History of Herodotus* credits the ingenuity of the holy men who influenced the destiny of Greece. They wanted a Greek settlement on the African coast, and they fixated on a man in Thera for the task, being the closest Greek island.

Therans were not the only people told to migrate. On the advice of the Oracle at Dodona in 1476 B.C., a family living in an overpopulated region of Dodona, Greece was advised to move to Saturnia in Italy — being 530 miles away in another country as the crow flies. Oracles were dispersing the Greek population to cities all around the Mediterranean Sea.

In Mesopotamia, an oracle was built into the walls of a house, according to Kramer's 1944 *Sumerian Mythology*. This was the residence of the water-god Enki, whose house was known as "the oracles uttering." The home's brickwork served as an oracle, "word-uttering" and "advice-giving."

These oracles existed as far away as South America which also housed colonies of this otherworldly race. Markham's 1871 *Commentaries of the Incas* described one such oracle in Peru:

"The Valley of Rimac… was so called from an idol there in the shape of a man which spoke and gave answers to questions, like the Oracle of the Delphic Apollo and many others mentioned in the histories of the ancient heathens, so they called it 'he who speaks' because it talked, and the valley

was given the same name."

The Oracle of Ammon in Egypt was celebrated from remote antiquity, according to Baedeker's 1892 *Handbook for Travelers*. Heracles consulted this oracle, as did Semiramis. A curious legend relates that the powerful conqueror Cambyses sent 50,000 men to destroy the Oracle of Ammon and take the Ammonites as slaves. When Cambyses' soldiers reached the city of Oasis, also called the Island of the Blessed and Fortunate Island, the army "vanished into space, apparently being overwhelmed by a whirlwind." Cambyses was of the same family tree as Cyrus who'd given the Ammonites back their land.

Alexander the Great visited the temple at Ammon which Diodorus described thus:

"The Ammonites dwell in villages, but in the midst of their land is a castle defended by a triple wall. The first (i.e. innermost) wall encloses the palace of the ruler; the second [wall encloses] the women's apartments with the dwellings of the women and children and the palladia of the palace, with the temple of the god and the sacred spring; the third encloses the abode of the spearmen, etc.

"A little beyond the castle, another temple of Ammon has been erected under the shade of numerous large trees. Near it is a spring, called *Spring of the Sun* on account of its peculiar properties. It is warm in the morning, cold at midday, and hot at midnight.

"The image of the god is encrusted with emeralds and other gems, and gives its oracular responses in a curious way. It is carried in a golden boat on the shoulders of 80 priests who direct their course according to signs from the god. Women and girls accompany the god with songs."

It's easy to see why these colonies became targets of greedy conquerors when their very oracles were studded with emeralds. The gifts from Queen Candace to Alexander included 100 bars of gold, 10 pearl necklaces, a crown set with emeralds and pearls, 300 panther skins, 1500 ebony rods, 80 ivory boxes, the tusks of six elephants, and 200 sphinxes.

Living gifts included 500 maidens, 200 parrots, 13 rhinos, 308 elephants, 300 man-eating dogs, 300 leopards, 300 fighting bulls, and four panthers. These gifts represented an exceedingly rich kingdom which

worshipped Amen or Jupiter-Ammon.

Strabo wrote that in 24 B.C., the vast Nubian army was ruled by a Meroitic queen-mother who bore the title of *Candace*. Budge's 1907 *Egyptian Sudan* listed several names associated with Queen Candace:

- Queen-Mother Katimar or Katimal of Napata
- Amen-Taui-Kalbath of Meroë
- Kentha-Hebit whose pyramid-tomb was near Meroë, originally believed to be Kentakit, which may have been the original form of Candace
- Queen Kenrethreqnen-M whose pyramid-tomb was near Meroë
- Amen-Tarit, wife of Netek-Amen, one of which built Amara, this was likely the Candace who came in conflict with the Romans

Amen-Tarit's temple was ornamented with three winged disks, along with a depiction of the warrior queen brandishing a sword over the heads of her enemies who stood breast tall to the queen if the depiction is meant to be accurate and not an exaggeration of power. A winged disk hovered over her head.

The written description referred to this image as the queen, but the caption under the image referred to it as "the consort of the queen."

Budge also wrote about Aethiops and the region which bears his name, which historically encompassed a vast portion of eastern Africa:

"The whole of this country has successively had the names of Aetheria, Atlantia, and last of all, Aethiopia from Aithiops, the son of Vulcan."

Aethiops, also spelled Aithiops, was also listed as the son of Hephaestus, making him the grandson of Zeus. Hephaestus was the god of fire and a renowned blacksmith. Volcanoes became workshops where he forged metal armor and ornaments for gods and their horses, including the thunderbolts of Zeus and the armor of Memnon, king of the Ethiopians at the time of the Trojan War.

Anthon's 1872 *Classical Dictionary* listed Vulcanus as "the god of fire, the same with the Hephaestus of the Greeks." He listed Hephaestus as the son of Jupiter and Juno, being Roman names for the Greek deities Zeus and Hera who were his true parents.

There appears to be a discrepancy as to whether Vulcanus and Hephaestus are two names for the same person, or two different people

employed in the same line of work.

Hephaestus was raised "in a cavern beneath the ocean" where he employed himself in manufacturing ornaments and trinkets. Volcanoes and other places with subterranean fires were regarded as "the forges of Hephaestus" and he became so renowned for his work that as an adult, "all the mansions, furniture, ornaments, and arms of the Olympians were the work of his hands."

None were manufactured of wood or stone, but were made of various metals and "frequently endowed with automatism" and quite lifelike. In other words, they looked real and they moved, as featured in his advanced works.

His statuary included brass-footed, brass-throated, fire breathing bulls; gold and silver guard dogs; and lifelike people which functioned as if robots. The brazen man known as Talus circled the island of Crete to guard it from strangers, while golden maidens which were "endowed with reason and speech" waited on Hephaestus himself.

Chapman's 1875 *Iliad* referred to golden statues "living and mysterious" which created a panorama of immortal handmaids gathered around a throne. The goldsmith Vulcan created them so lifelike that the statues resembled "in all worth, living young damsels, filled with minds and wisdom" and trained "in all immortal ministry, virtue and voice contained. These still waited on, and moved with voluntary powers."

Lemprière's 1825 *Classical Dictionary* described these animated, "automatical figures" as having the ability to walk by Vulcan's side and assist him in the working of metals.

If one were to describe a robot designed to replicate a human before the word "robot" had even been coined, these moving statues manufactured by Hephaestus and Vulcan would be perfect representations.

Long-lived Macrobians and the Golden Fleece

The Macrobians of Africa were the tallest and handsomest of men, standing a full head taller than the Persians, and their life spans were counted in centuries rather than decades. They lived exceptionally long lives in a state of blissful tranquility and when they died, they mummified and encapsulated the bodies in hollow crystal pillars, according to Littlebury's 1737 translation of the *History of Herodotus*:

"These [Macrobian] Aethiopians are reported to surpass all other men in beauty, and [in] large proportion of body, and to govern themselves in respect to the succession of the kingdom by a peculiar method unknown in any other part of the world, for they confer the Royal Dignity upon the man who is of the largest size, and of strength proportionable to his person."

This would infer the selection of kings from the purest Macrobian blood. Anthon's 1872 *Classical Dictionary* referred to the Macrobii of Aethiopia as "a tall and beautiful race who had their own laws and institutions, and elected the tallest among them to the dignity of king."

Lemprière's 1825 *Classical Dictionary* stated that the Macrobii were "celebrated for their justice and the innocence of their manners." They lived free of vice for as long as a thousand years engaged in "virtuous actions," after which they died peacefully as if laying down to sleep, without maladies, pain, or terror.

A short life span was 120 years, but most lived considerably longer by using unusual water which rendered the body smooth as if anointed with oil, and this accounted for their longevity.

Onomacritus, who was born in the 6th century B.C., in his *Orphic Argonauts* said that the Macrobii lived for 12,000 months, that being one thousand years. Jackson's 1752 *Chronological Antiquities* said that even at a hundred years old, they were still considered boys. The 1805 *Orphica, Pars Prima* described the Macrobians as exceedingly happy.

Jackson referred to the debate on whether the Egyptians reckoned a 30 day month as being one lunar year to describe the advanced ages of the biblical patriarchs. Thus, for the Greek-Egyptian deity Vulcan who reigned for 9,000 years, this was revised to 9,000 months or 750 years. But what if our revisions are wrong? What if these timelines are correct as given?

Perhaps this equates to the Hindu ages of the world with its Mortal and Divine timelines and the ancient primeval and sacred language which has long since been lost. Pythagoras taught that ancient sacred learning was concealed in numbers and that within these numbers the secret of the common mythos was hidden. The arcane implications are profound.

Bergen's 2019 *Forbidden Islands of the Gods* matched the improbable timelines of diverse civilizations including the Hindus and Babylonians to several pivotal points in history including the Creation of Man, the Evolution of Man, the birth of Christ, and natural disasters — and they all synchronized perfectly in their convergence of numbers in unimaginable ways.

The Hindu Mortal timeline matches biological human evolution and the discovery of stone tools, fire, agriculture, and so forth, while the Divine timeline is perfectly aligned to the monumental construction of elaborate stone cities and pyramids, the rise and fall of empires, the migration of deities across the globe, and cataclysms such as the world flood, the sinking of Atlantis, the burial of Göbekli Tepe, and the Younger-Dryas epoch during which Earth was devastated by cosmic or nuclear impacts whose source is hotly debated.

The Gentry did live for centuries rather than decades, which is a concept difficult for us to grasp. Even today, extraterrestrial encounters bear this out such as those described by Charles Hall in his five-book *Millennial Hospitality* series, published from 2002 to 2013. Airman First Class Charles James Hall was stationed at Nellis Air Force Base from 1965 to 1967 where he encountered a species of extraterrestrials which he referred to as the Tall Whites, being the topic of his series. They, also, lived for centuries just like the Nordic aliens who visited Earth thousands of years ago.

The ancient Macrobians were not only an estimated eight feet tall, but long-lived. Bostock's 1855 *Natural History of Pliny* quoted several esteemed historians on the subject of the Macrobian life span and height:

"According to Onesicritus, in those parts of India where there is no shadow, the bodies of men attain a height of five cubits and two palms, and their life is prolonged to 130 years. They die without any symptoms of old age, and just as if they were in the middle period of life.

"Crates of Pergamus calls the Indians whose age exceeds 100 years by the name Gymnetae, but not a few authors style them Macrobii…

"The cubitus and the palmus of the Romans, estimated, respectively, about

one-foot-and-a-half, and three inches; this would made the height of these people 8 feet."

Smith's 1873 *Dictionary of Greek and Roman Geography* placed a colony of Macrobians, "or the long-lived," above the city of Philae and the second cataract of the Nile. They were strong, opulent, and highly civilized.

The second cataract was just above the 22nd parallel on Pinkerton's 1818 map of Nubia, and both the cataract and Philae were just south of the Tropic of Cancer.

Weigel's 1718 map of Egypt placed Philae at a minor cataract with a major cataract nearby to the south. The northernmost point of Meroë was at the 18th parallel on Pinkerton's map, so Smith's colony of Macrobians was at least 4 degrees north of Meroë, or 276 miles by these map legends.

Macrobians also occupied a region "beyond the Arabian Gulf on the shores of the Indian Ocean, and in that undefined and illimitable region called Barbaria by the ancient cosmographers." Maps vary on the location of Barbaria, whether in the Horn of Africa, or a western coastal region south of the equator, or in the northwest corner of Africa.

In short, pockets of Macrobians were found throughout eastern Africa and India, as well as north of the Euxine Sea up into Sarmatia in what are now Russia and the Ukraine.

Hodge's 1866 *Biblical Repertory and Princeton Review* included a 398 B.C. account of the longevity for a colony of Macrobians in India with life spans that rivaled the Egyptian Vulcan:

"The most complete account of India that was given to the Greeks during this period, however, was by Ctesias who was taken prisoner by the Persians… Here belong the races… of Macrobians who lived four hundred years which is very moderate, for Indian writings attribute to them an age from one to ten thousand years."

An age of up to ten thousand years? Is this even possible? Bergen's 2019 *Forbidden Islands of the Gods* suggested that when the first Babylonian world-king named Adamu reigned for 36,000 years over the "Primitive Age," the personage of Adamu represented an era during which a singular species of Humans or Proto-Humans existed, after which a new age began. This new "Competitive Age" was ruled by Adapa for 10,800 years, so either Adapa

represented an improved, genetically modified version of Adamu, or he represented a new phase in societal evolution. Bergen showed that the timeline of Adamu and the other Babylonian world-kings matched the branching off of Heidelberg Man into Neanderthals and Modern Humans.

We've invested heavily in matching ancient timelines to cosmic events and Earth changes, and dissecting the meaning of the word "year" from one culture to another, but what if Vulcan's 9,000 years and Adamu's 36,000 years and Adapa's 10,800 years represented genetic phases in physical human evolution? And what about the biblical patriarchs who lived for centuries?

A thousand years is in keeping with the pre-flood life spans of the Bible on which a discourse is given in Bergen's 2013 *Lost Islands*, complete with scientific explanations for how it was possible, and how our own researchers are discovering the secrets.

Macrobians weren't just renowned for their tallness and life spans, Macrobian burial habits were just as unusual. Laurent's 1837 translation of the *History of Herodotus* stated that the dead bodies of Ethiopian Macrobians were desiccated, meaning that all moisture was removed, and then mummified and covered completely in plaster, on which was painted an image of the deceased "to imitate the original as far as possible." The mummy was placed in a rock-crystal coffin:

"Then lay the corpse in the inside of a hollow crystal cylinder, great quantities of which are dug up in the country of a beautiful kind. The relics contained within the cylinder are seen through the crystal. They eject no bad smell, and have nothing forbidding about them; thus the whole body is visible in each part.

"Literally, '*the column* has every part visible, as well as the body.' That is to say, the case was not put up against a wall like the Egyptian mummies of which latter the fore part was consequently all that could be seen.

"During twelve months, the relations keep generally the body by them in their houses, presenting to it the firstlings of all and offering sacrifice. After that time, they bring out the mummy and place it somewhere about the town."

Hall's 1885 translation of Nösselt's *Mythology Greek and Roman* introduced us to another colony of Macrobians as visited by the Argonauts, a nautical expedition led by Jason whose itinerary included much of the Mycenaean Empire in addition to the British Isles:

"Now they came to the land of the Macrobii, or long-lived people who, blessed with every good gift, live free from sorrow and pain. In the fields they gather all that they need for food, and nectar and the dew of heaven suffice them for beverage, while they have beauty more than is given to other mortal men.

"Peace and happiness, also, dwell in their bright, cheerful faces. Old men as well as young know how to speak from the heart, crowning their deeds of kindness with thoughtful and loving accents."

This gives us three peoples under the name Macrobians or Macrobii living in diverse regions: eastern Africa, India, and in the northern hemisphere of Eurasia.

Herodotus asserted that "Macrobians" was not the name of a nation, but rather an epithet given "to that portion of the Ethiopians by reason of their longevity." In other words, it simply meant "long-lived."

Nobody knows the exact route that the Argonauts took because all we have are educated guesses for the locations of their landmarks and the rivers they sailed. Plus we have multiple versions of the expedition which do not match one another. Translators have another disadvantage as well: You cannot always tell when they are laying out the journey as it's taking place, versus discussing regions and incidents from another time.

We know for certain that they followed the southern shore of the Euxine Sea and passed a colony of Macrones prior to arriving at the country of Colchis. Then they continued around to the Cimmerian Bosphorus and Lake Maeotis, after which the narrative becomes highly interpretive.

The Cimmerian Bosphorus is a northern passage of the Euxine Sea adjacent to Theodosia, as shown in Spruneri's 1855 *Atlas Antiquus* which includes a map of the Euxine region as it appeared in ancient times. Notes in Apollonius Rhodius' version of the *Argonautica* named these people as the Cimmerii. The Mycenaean-controlled country of Colchis was at the eastern shore of the Euxine.

From there the Argonauts traveled up a river which is interpreted as being the Borysthenes River. They passed the Caspian barriers and journeyed to the Riphean Mountains naming several peoples along the way including the Gelonians who descended from Heracles.

This is where the itinerary gets lost. They sailed through a "Chronium deep" or "Dead Sea" just beyond the Riphean Mountains, after which they

encountered the Macrobians.

This Dead Sea has variously been identified as the Arctic Ocean north of Scandinavia, or west of Scandinavia and north of the British Isles. Bergen's 2019 *Lost Kingdoms of the Americas* lays out a theory that its true identity was the Sargasso Sea in the Atlantic Ocean in between Europe/Africa and North America, created when the island of Atlantis sank down into the ocean.

However, "dead sea" might simply be a descriptive for any stagnant lake or region of ocean, in which case there was such a region on the Argonaut journey adjacent to the Gelonians and the Riphean Mountains in Sarmatia.

Anciently the Riphean mountain range paralleled the arctic coast to the east of Scandinavia as another name for the Hyperborean Mountains, with a secondary group just north of the Euxine Sea. The southern range was just north of the Tanais River, straddling the Rha River at the Riphaeus parallel with about 15 degrees difference between the two locations.

O'Mahoney's 1857 translation of Keating's *History of Ireland* referred to a voyage from the Euxine Sea past the Riphean Mountains to the North Sea as made by a different group of sailors. They stayed south of the Riphean Mountains just as the Argonauts would have.

O'Mahoney suggested that the Cimmerii of the Euxine migrated to western Europe using this same route to become the Cimbri of Denmark, although he remarked that there was no direct route between the Euxine and the northern ocean, not taking into account that historically the navigational landscape was vastly different. O'Mahoney all but matched the narrative of the Argonauts when describing the journey from the Euxine:

"And their impossible voyage thither from Egypt by the way of Crete, and thence northward through the Euxine, Caspian, and the narrow sea by the Riphean Mountains leading into the ocean, which Dr. Keating so naively repeats to us a little further on."

This narrow sea was at the western edge of the mountains and he suggested several possibilities, including that the Riphean Mountains were actually in Spain and that the "narrow sea" was the Strait of Gibraltar that separates Spain from Africa. Both narratives mention Mount Calpe which is generally thought to be the Rock of Gibraltar. And yet, the voyage to Ireland in Keating's narrative had the sailors passing through Gothia far to the north in Scandinavia, nowhere near Spain.

The Argonauts also sailed past Ireland which suggests a similar route. The Chronium deep that the Argonauts encountered was so difficult to maneuver that the men panted and broke out into a heavy sweat, fighting hard just to keep rowing. They were hungry, and tired, and at one point they got out and towed the ship with a rope through a marshy region.

Robert Wilkinson's 1801 map of ancient Sarmatia showed a large, swampy region along the Borysthenes River just south of the Geloni peoples. This swamp approached the Vistula River which is one of the rivers that Greek historian and naval expert Dimitris Michalopoulos suggested as being part of the Argonaut's route. Wilkinson's Vistula led directly to the Baltic Sea which would give them a direct sea route to Ireland.

Close to the northern end of the swamp was the Chronus River, near enough that they might once have been connected. This suggests that an ancient lake dried up into a swamp, creating a mucky mess for navigators toward the end of its life.

The Chronus River led to the Baltic Sea, and this would have taken them directly through Gelonian territory — being a colony of Gentry who may well have been the Macrobians of the Argonauts. The Argonauts described the Macrobians as a happy and long-lived race whose life spans could fill a thousand years.

The Borysthenes River was so-named for Borysthenis, a daughter of Apollo according to Smith's 1880 *Dictionary of Greek and Roman Biography and Mythology*. She might also have been the "daughter of the River Borysthenes" whose children by Jupiter populated the region, according to Littlebury. Both place the Greek gods in this region which would have provided a safe harbor to the traveling Argonauts.

Herodotus referred to the river as one of the greatest rivers in Scythia, rivaled only by the Egyptian Nile. At its mouth was an abundance of salt, and on its shores ten days' journey from Lake Maeotis stood a capital city by the same name, and having halls which were adorned with sphinxes and griffins fashioned out of white marble. The city was destroyed by "the thunder of Jupiter."

One translation of the *Argonautica* said that the land of the Macrobians was a ten-day journey from the Bosphorus at the southern end of Maeotis, putting its capital city of Borysthenes squarely in Macrobian territory.

In 1888, cartographer Pierre Foncin laid out a map of western Russia and the bordering countries which included a large, marshy region labeled the

Pinsk Marshes as straddling the Pripet River, which was an offshoot of the Dnieper River being the current name for the Borysthenes. Wilkerson's map labeled the Pripet River as Borysthenes Meridienalior, with the main river being Borysthenes Septentrionalior. This region straddles what are now Belarus and the Ukraine.

The Pinsk Marsh based on Foncin's map measured 220 miles east-west by 200 miles north-south at its widest points, which equates to 44,000 square miles. That's bigger than Lake Superior which is the largest of the Great Lakes. Of course the swamp was somewhat smaller than 44,000 square miles not being a perfect rectangle to measure, but it demonstrates how travelers could have interpreted this lake as an ocean or sea.

The Pinsk Marsh is also known as Pripet Marsh which currently measures 104,000 square miles, though it is not a single body of water but rather, a marshy region interspersed with forests, moors, ponds, and streams. When it floods in the spring and fall, the marsh turns into "one great lake with islands rising out of it," according to Prothero's 1920 *Poland and Finland*.

In the 19th century it was much bigger but millions of hectares have since been drained. From the Euxine Sea to the western edge of the marsh as it was in the year 1888 A.D. is a journey of 770 miles.

At its northern shores lived the Geloni peoples of antiquity, and these are the most likely people meant by the long-lived Macrobians as encountered by the Argonauts who were healthy, wealthy, happy, and long-lived, in addition to being virtuous. Everything about these people left their visitors feeling good, unlike the many barbarian tribes one met along the way who'd just as soon slit your throat as say hello.

Other colonies of Geloni might have been called Macrobians as well. The Abii peoples who lived on the shores of the Tanais River were thought to be "identical with the Macrobii," according to Anthon's 1872 *Classical Dictionary.* Spruneri's 1855 map of the Pontus Euxine penciled in two possible locations for a city or people known as Gelonos. Neither were certain as he included a question mark. The Argonauts mentioned several colonies of Gentry under different names, two of which were the Macrones and the Macrobii.

Guillaume Sanson's 1667 map of ancient Colchis, Iberia, and Albania showed the Macrones or Macroni at the southeastern shore of the Euxine Sea, and several maps showed the Scythini and adjacent Macrones or Macroni as

being part of the larger Colchis region — this being a Gentry stronghold.

When you follow Orpheus' 1805 *Argonautica*, he named the following as being in the same general region:

- Lake Maeotis: an offshoot of the Euxine Sea
- Gelonos: the Mycenaean Greek colony of Geloni who lived north of the Euxine
- Sauromatasque: the Sauromatians who lived north of the Euxine
- Scythas: the various Scythian colonies north of the Euxine, and along its eastern and western shores
- Hyperboreos Nomadas: Hyperborean nomads, also north of the Euxine
- Caspia: the Caspian Sea to the east of the Euxine
- Pontus Hyperboreis: the Arctic Ocean, north of Hyperborea, which is north of the Euxine
- Macrobios
- Cimmeriorum: a city immediately south of Theodosia, which is on a peninsula that juts into the Euxine

Scythes and Gelonus were sons of the Greek god Heracles whose descendants populated the regions given their names, and Colchis was also a stronghold of the Greek gods. Orpheus placed the Macrones at the southeastern shore of the Euxine adjacent to Colchis which encompassed the eastern shore, with the long-lived Macrobios or Macrobians north of, or adjacent to the Euxine Sea. Meanwhile, far to the south in Africa, several historians placed a tall, long-lived people called the Macrobians or Macrobii who possessed a Fountain of Youth.

The Macrones of the Euxine had "uncommonly long heads" according to Preston's 1811 *Argonautics of Apollonius Rhodius*. Thus they were also referred to as Macrocephali which means "long-headed." This was a trait of Gentry around the world.

The Macrones were also known as the people of Macria, which was a colony from Euboea, Greece named for the Greek goddess Macris. The island of Euboea was once called Macris.

If colonies of Gentry were named for the gods and goddesses who founded or were responsible for them, this would explain why their history is so fractured. They were not identified under a single worldwide name except as references to people from the sky, or children of the sun, or gods.

They were known by family names as we use today such as the O'Connors, O'Harts, and McCormicks which are all Irish, whereas the Gentry lost their larger identity long ago to be remembered only by localized family names.

Macris was the granddaughter of Apollo and Cyrene, the goddess Cyrene being a daughter and consort of Apollo who founded the colony of Cyrenaica in northern Africa. Thus Macris' name may have been given to the Macrones of the Euxine, and to the Macrobian colony of Africa as her grandmother's name was given to Cyrenaica.

Macris was at odds with the goddess Juno, to whom the island of Euboea was sacred. This animosity involved an infant named Bacchus whom Macris was nursing and which Juno despised. Macris was forced to take the infant and flee to a distant land where she took up residence in a cave. The people of that region granted her asylum for which Macris blessed them with endless riches.

Fawkes' 1780 translation of *The Argonautics* described Macris as the daughter of Aristaeus, a deity who taught mankind the use and virtues of honey and olive juice, and it was with honey that Macris fed the rescued infant as if she were his own mother. Her cave became home to the Golden Fleece itself, the object of the Argonaut's desire, and an object whose identity and purpose is shrouded in mystery.

Jason led the Argonaut expedition and by one description, the shimmering Golden Fleece was spread out around the bridal bed by white-bosomed nymphs who filled the cave with flowers, and the cave became a sacred cave used by newlyweds Jason and Medea to consummate their nuptials. The fleece emitted a bright ray that shone as radiant as the star of day.

Preston's translation spoke of flowers strewn over the floor while the precious Golden Fleece shone like radiant fire, its beamy splendors darting all around. Nymphs serenaded the newlyweds while Orpheus played his lyre just outside the cave. So sacred and valuable was this fleece that the nymphs or village maidens who decorated the cave were forbidden to touch it.

Bell's 1790 *Dictionary of the Gods* listed a Greek goddess named Nephele or Nephile who once descended from the sky "as a cloud" to rescue two children who were about to be sacrificed. She "bore them invisibly from the altar" and conveyed them "through the air" to Colchis. One died en route, but the other was kindly received by King Aeta. The child's father offered up

a ram whose skin became known as the Golden Fleece.

The historian Suidas alleged that the Golden Fleece was a book written on skins "which taught the manner of making gold by the chemical art." Whatever its purpose or nature, the Golden Fleece became the object of an enthusiastic expedition by Jason and the Argonauts. Along the way, Jason married Medea and ran off with both her and the Golden Fleece.

In Hungary, Savoy, and Ladakh during the 1800s, sheepskin was used in gold mining sluice boxes to catch particles of gold as a natural form of miner's moss. In Brazil, ox skins were used.

Thus, the Golden Fleece might have been a mat whose gold was retained for a wedding ceremony, with a separate skin describing the method of gold mining. This explains how Macris was able to bestow riches upon the peoples who took her in.

The cave of Macris with its two entrances was associated with the Phaeacians, a people of divine lineage who also lived in Scheria — the wonderland of the west — a region featured in Bergen's 2019 *Lost Kingdoms of the Americas*.

The reference to the Golden Fleece, along with Macris' connection to the Greek gods, and the Macrones originating from her island in Greece suggests that she fled from Euboea to the Euxine and launched the Macrones colony which the Argonauts encountered.

The Argonauts also encountered a colony of Macrobians north of the Euxine Sea, a people who were notably associated with Africa. Since Macris' grandmother Cyrene kickstarted the African colony of Cyrene, and far to the southeast was a prominent colony of Macrobians who lived adjacent to the Kingdom of Meroë, it all fits together. In Africa, "the procerity [tallness] of the king [implied] that the chieftains of the Macrobii belonged to a different race from their subjects."

Coincidentally, Macrobian territory was also abundant in gold, according to Smith's 1873 *Dictionary of Greek and Roman Geography* which noted that the Hyperboreans of the extreme north were also known as Macrobii, this being a reference to the Macrobians of Sarmatia.

Macrobia's gold made it a target for invaders, and Cambyses of Persia was no exception. His army failed to come close to their borders because the Persians perished along the way in the sandy wastes from hunger and thirst.

Cambyses was the son of Cyrus the Great, a descendant of Perseus and thus of Mycenaean lineage at least in part. His grandfather, who was also

named Cambyses, was a man of good family and peaceful disposition, traits which did not filter down the ancestral line to the younger Cambyses.

Ryan's 1904 *American Catholic Quarterly Review* gave a more detailed account of Cambyses' attempted invasion. He conquered Egypt and then turned his sights to the Macrobians who were rumored to be long-lived and excessively wealthy in gold, which induced Cambyses "to cast longing eyes upon" the kingdom of Macrobia. He did not immediately launch an invasion, however.

First he sent translators and ambassadors with costly gifts to the king of Macrobia. These go-betweens were the Ichthyophagi, or Fish-eaters of Elephantine, a coastal tribe to the east of Macrobii and Meroë who understood the Macrobian language. Littlebury put a rather sinister spin on the gifts:

"Cambyses resolved to undertake three expeditions: one against the Carthaginians, another against the Ammonians, and a third against the Macrobian Aethiopians who inhabit that part of Libya which lies upon the South Sea.

"He designed to attack the Carthaginians with a fleet [of ships], and the Ammonians by a land army. But before he would make war against the [Macrobian] Aethiopians, he determined to send some persons into the country who, under the pretense of carrying presents to their king, and inquiring into the truth of the report concerning the Table of the Sun, might discover the strength and condition of the kingdom."

They were spies. Ryan wrote that the Macrobian king was suspicious of the rich robes, purple vest, alabaster box of rich ointment, perfumes, gold bracelets, and necklaces of gold and jewels, which he mistook to be fetters to shackle the feet of prisoners. The king did keep the palm wine, in direct opposition to the notion that they did not drink wine, and returned the rest to Cambyses. Winskill's 1881 *Temperance Reformation* stated that the Macrobians stood a full head taller than the Persians, and that they "drank no fluid stronger than milk, while the Persians reveled in wine."

The Macrobian king enquired as to what the Persians ate and how long they lived. The envoy related that they ate mostly cornbread and had a life span of 80 years. The king said that it was no wonder they had such short life spans considering the rubbish they ate. He attributed the vitality and life span

of the Macrobians to drinking milk and eating roasted or boiled flesh.

The Macrobians were not impressed by the gifts or the suggestion of an alliance, and they sent a bow back to Cambyses with a message: When Cambyses could bend the bow as easily as any Macrobian, he might then cherish the hope of conquering their country.

The concept of a bow that only a man with Gentry blood could bend lends credence to the Macrobians being bigger and physically stronger. Herodotus said that Cambyses' brother Smerdis could bend the bow to the breadth of two fingers. This was a full blood brother of Cambyses and thus had Mycenaean ancestry. And yet no one in Cambyses' army could move the bow at all, which suggests that the commanders were of a different ilk. According to Ryan, this challenge enraged Cambyses:

"He set out immediately with his mighty army to punish those insolent Macrobians, without any sufficient commissariat or without taking into account the sandy deserts that lay between him and the objects of his wrath.

"Before he had marched a fifth part of the route, the provisions were all consumed. Then the famishing soldiers killed the beasts of burden and ate them.

"Then they turned to the soil, digging up such wild roots and shrubs as were edible. But when they arrived at the skirts of the desert and perceived that even this poor substitute for food was no longer available, their desperate plight at once plunged them into a frenzy of ferocious terror, and with wolfish eyes each man gazed upon his fellow.

"They were about to begin an orgy of cannibalism when Cambyses, aroused from his dream of folly, gave the order to turn back… the retreat was almost as disastrous a one as that of Napoleon's hosts from Moscow."

Cambyses was forced to give up. As for the Macrobians' longevity, diet was not its true source. The Macrobians possessed a Fountain of Youth which Cambyses' spies witnessed first-hand:

"The messengers of Cambyses, on expressing astonishment at the great age attained by the Macrobians, were led to a spot where lay a fountain in which they were invited to bathe. On emerging they found their skin shining wonderfully, and there exuded from it a perfume as of violets."

The water "was so light in body that no wood, or object lighter than wood,

would float on the surface, but sink to the bottom of the fountain."

Upon death, the Macrobians mummified the body and then painted the likeness of the deceased on the plastered face:

"The body was then deposited in a tomb or sarcophagus made of glass or crystal and taken home by the next of kin to be kept for a year and honored with sacrifices."

Whether this mummification originated with the Egyptians, Macrobians, or a more ancient race, is "a point that may never be cleared up."

Rollin's 1842 *Ancient History of the Persians* described Cambyses as "the reverse of the character of Cyrus. The actions of his reign prove that he was neither actuated by reason nor justice in his enterprises." He'd already invaded Egypt and ravaged the country with "wild fury," an act that would have been known to the Macrobians. Thus they were not moved by the message he sent:

"Cambyses, sovereign of Persia, from his anxious desire of becoming your friend and ally, has sent us to communicate with you, and to desire your acceptance of these presents from the use of which he himself derives the greatest pleasure."

The Macrobian king was fully aware that this was a spy mission. He replied:

"The king of Persia has not sent you with these presents from any desire of obtaining my alliance. Neither do you speak the truth, who, to facilitate the unjust designs of your master, are come to examine the state of my dominions.

"If he were influenced by principles of integrity, he would be satisfied with his own and not covet the possessions of another, nor would he attempt to reduce those to servitude from whom he has received no injury. Give him, therefore, this bow, and in my name speak to him thus:

"The king of Ethiopia sends this counsel to the king of Persia. When his subjects shall be able to bend this bow with the same ease that I do, then, with a superiority of numbers, he may venture to attack the Macrobian Ethiopians.

"In the meantime, let him be thankful to the gods that the Ethiopians have not been inspired with the same ambitious views of extending their possessions."

This sparked the rage of Cambyses who set out to his folly without providing for his army's necessary sustenance. The army marched off through the desert toward the Macrobians, but when all supplies were exhausted and the beasts of burden consumed, they were driven by famine to draw lots, and "every tenth man was destined to satisfy the hunger of the rest."

Cambyses hadn't sent his full army on this death march. A separate body of 50,000 soldiers was sent against the Ammonians who occupied a considerable region in between the Nile River and Cyrenaica. The soldiers' orders were to plunder and then destroy the temple of Jupiter-Ammon and burn its oracle which was situated near an oasis, but instead they became the "lost army of Cambyses" for disappearing in a peculiar manner.

The Ammonians controlled one of five major oases in the region and their people were descendants of the Gentry. King Etearchus of the Ammonians lived at this oasis a century before Cambyses came into power.

The 1747 book, *Universal History from the Earliest Account of Time*, placed Etearchus on the Greek island of Crete prior to relocating to northern Africa. Crete was the very seat of the Minoan Empire:

"Many years after the death of Meriones or Merion, we find Etearchus reigning in Crete, and residing not at Knossos, the seat of former kings, but at Oaxes.

"The actions, and even the names of the intermediate kings are buried in oblivion. However, it is not improbable that Etearchus was descended from Minos… since Suidas tells us that the race of Minos enjoyed the sovereignty of Crete to the destruction of that kingdom."

Minos was the king for whom the Minoan civilization is named, being the forerunner of the Mycenaean Empire and its Otherworld residents.

One cannot help but to wonder if the very word "oasis" was brought to Africa by Etearchus, who formerly lived at Oaxes in Crete. Officially the word is attributed to a language known as Demotic Egyptian whose time period began in 650 B.C. — the era of Battus and his grandfather Etearchus. Battus "founded" or invaded the colony of Cyrene in northern Africa in 630

B.C. In other words, the timing is a perfect fit.

An 1860 map, which represents the world as Herodotus knew it around 450 B.C., shows five major oases evenly distributed from east to west from the Red Sea to the Atlantic Ocean. One was west of the Nile River in Aegyptus or Libyan Egypt, followed by the oases of Ammonii, Garamantes, Atarantes, and Atlantes.

King Minos' daughter Acacallis had several sons by Apollo including Garamas, the king of Libya and progenitor of the Garamantes people. He also begat a son Oaxus or Oaxes who founded a city on Crete by the same name, so not only was Oaxes a Greek city, it was named for and founded by the son of a Greek deity in a family tree that migrated to Africa.

Oaxes would have been king of his own city, and Etearchus is listed as king of that city, one being descended from Minos, and the other by assumption as all kings were from the royal line. Battus' mother was also of this royal line.

Garamas' daughter Garamantis became the namesake of the Garamantes people, and this goddess begat a son by Jupiter-Ammon himself. Their son grew up to become king of Gaetulia as mentioned earlier. In other words, this was another colony with ties to the Mycenaean Gentry.

The Ammonians occupied a considerable space in Libya. Their temple and oracle, which was dedicated to Zeus- or Jupiter-Ammon, was located at an oasis about 300 miles southeast of Cyrene. This isolated oasis is today populated with Berbers and anciently held an oracle which regulated all decisions made for the region. The Cyrenaeans often visited Etearchus and his oracle. This is the history of the oasis that Cambyses marched against and lost his army to a hundred years after Battus took power.

Cambyses was no more successful against the Ammonians than the Macrobians, according to Bloss' 1868 *Ancient History*. Cambyses set out against Macrobia after receiving the message of the bow, and when he reached Thebes along the way:

"There he separated a chosen detachment of 50,000 men and sent them into Ammonia with orders to ravage the country and destroy the famous temple of Jupiter-Ammon.

"The devoted band, strangers to the perils of their journey, set off to obey the mandate of their king. For several days, nothing occurred to hinder their progress save the hunger and thirst of a desert.

"But finally, a strong wind came up from the south and lifting the sands like waves of the sea, moved them forward with irresistible power. The terror-stricken Persians struggled manfully with their fate, but the simoom of the desert was stronger than they, and far from hope or help, they sank down and were buried beneath the drifting sands."

A *simoom* is a whirlwind that blows across the desert carrying clouds of dust and sand, suffocating all in its path. For this it is called a "poison wind" with temperatures that can reach 129 degrees Fahrenheit.

If the Macrobians were related to the king of Ammon, they might have been warned about Cambyses' failed incursion of the oasis when his spies arrived at their borders. There is no perfect timeline for how these events unfolded and it's easy to discount these ancient tales which read more like a movie script than a narrative of history. Archeological evidence may provide the key to proving the existence of a lost army.

Archeologists Angelo and Alfredo Castiglioni unearthed hundreds of skeletons in the Sahara Desert, along with jewelry and bronze weapons dating back to the era of Cambyses. After studying ancient maps, they formed a hypothesis that the army did not take the expected route which for decades had been explored in search of the vanished army.

The discovery was made on a secondary route, one that would have taken the soldiers to the "back door" of the intended target, but instead of the temple of Jupiter-Ammon, the army found a singular rock shelter.

Old maps were not as precise as those of today, especially when guiding travelers to an oasis which existed in the middle of a desert that had few landmarks to guide them, if any at all.

It was theorized that some took refuge in the rock shelter during a sandstorm while others dispersed to unknown fates, and that local accounts of a mass burial site point to the lost army.

As with so many evidential discoveries that would prove the legends attributed to these beings, this mass grave full of skeletons and their Cambyses' era weapons have been cast into doubt by skeptics who leave no discovery unchallenged.

Like the lost City of Z in South America, the remains of Cambyses' lost army have been the object of many expeditions, and the prevailing theory is that they were killed in battle after which Cambyses' successor concocted the sandstorm story to avoid admitting the army's defeat, though the sandstorm

legend also came from the Ammonians whom they sought to annihilate.

In addition to the Castiglioni discovery of a mass grave in the desert, Egyptologist Olaf Kaper found an inscription relating to an annihilation by Petubastis IV (previously known as Petubastis III), and this defeat is considered to be an Egyptian rebellion against Persian rule with no consideration given to Greek or Otherworld elements. Even the identity of the oasis is called into question.

The Petubastis annihilation has not been proven to match either the mass grave or the lost army, and it's possible for these to be three separate incidents. We just don't know. One thing is certain: when you follow the threads back through the mists of time, you find the Gentry in charge as kings, queens, builders, and teachers, with oracles dispensing advice.

They were credited with the ability to control the weather which could account for a freak sandstorm. Ancient history is full of events that we cannot explain so instead we dismiss them out of hand, such as the biblical parting of the Red Sea as an act of God to protect his chosen people.

The difference between the two events in the hands of modern scholars is simple: the Judeo-Christian religions still exist, so believers devote their lives to finding evidence that supports biblical narratives. Belief in the Greek gods has long since passed — it is a dead religion so there aren't as many scholars focused on proving that the narratives are historical. So much evidence has been destroyed to eradicate pagan religions that our own human history has been erased as well.

Cambyses II died in 522 B.C., which gives us a time frame for the existence of the Macrobians of Africa. His spies brought us descriptions that have carried down through the centuries. Russell's 1833 *Nubia and Abyssinia* spoke of their peculiar method of trading:

"There was shown to the envoys, as one of the most remarkable things in that strange land, what was called the Table of the Sun. This was a meadow in the skirts of the city in which much boiled flesh [cooked or dried meat] was laid, placed there by the magistrates every night, and free to all who might choose to eat it during the following day."

Apparently this was too incredible to believe, but Russell provided a more detailed explanation from an alternate source — Cosmas Indicopleustes, a mapmaker, merchant, and monk who traveled through

Africa and India in the 6th century A.D. An extract from Cosmas provides an explanation for "the least credible part" of the narrative as given by Cambyses' spies — their notice in regard to the Altar or Table of the Sun:

"The land of frankincense lies at the farthest end of Ethiopia, fifty days' journey from Axum, at no great distance from the ocean though it does not touch it.

"The inhabitants of the neighboring Barbaria, or the country of Sasu, fetch from thence frankincense and other costly spices which they transport by water to Arabia Felix and India.

"This country of Sasu is very rich in gold mines. Every year the king of Axum sends some of his people to this place for gold. These are joined by many other merchants so that altogether they form a caravan of about five hundred persons.

"They carry with them oxen, salt, and iron. When they arrive upon the frontiers of the country, they take up their quarters and make a large barrier of thorns. In the meantime, having slain and cut up their oxen, they lay the pieces of flesh, as well as the iron and salt, upon the thorns.

"Then come the inhabitants and place one or more parcels of gold upon the wares, and wait outside the enclosure. The owners of the flesh and other goods then examine whether this be equal to the price or not. If so, they take the gold, and the others take the wares. If not, the latter still add more gold, or take back what they had already put down.

"The trade is carried on in this manner because the languages are different and they have no interpreter. It takes about five days to dispose of the goods which they bring with them."

Thus the Macrobians, who themselves lived for centuries in a state of paradisiacal tranquility, devised a way to conduct business without the aid of an interpreter.

The Gods of Lake Tritonis

One might expect colonies along the Mediterranean shores of northern Africa, but the Gentry also controlled vast regions of the continent when you combine the Kingdom of Meroë, the Macrobians, Garamantes, white Libyans, descendants of Aethiops and Aegyptus, Hesperii, Atlanteans, Ammonians, Nasamonians, Amazon warrior women, Candace queens, Nubians, Axumites, and the residents of the Gorgades and Canary Islands off the coast. They also controlled Lake Tritonis, which took its name from a Mycenaean deity.

Four hundred miles west of Cyrene, the river Triton extended from the northern coast of Africa southward into the Garamantes region. The mouth of the river sat directly across the Mediterranean from the toe of Italy's boot, according to Herodotus' world map. Pomponius Mela's world map of 43 A.D. showed a Lake Tryton in the same location with its river extending southward into the Garamantes' kingdom.

Forming an arc around the river and its lake on Herodotus' map were the peoples known as Maxyes, Atlantes, Atarantes, Garamantes, and Nasamones, the first and last being coastal colonies and the other three being inland peoples centered around three oases between Ammonii and the west coast.

The Garamantes were primary occupants of the region on both maps. Herodotus placed the Giligammae peoples in place of Cyrene or Cyrenaica, while Mela placed Cyrenaica in its proper place with the Lothophagi between the Cyrenaicans and the Garamantes. Between Egypt and Cyrenaica were the Labyrinth, pyramids, Libyan Egyptians, and white Ethiopians.

Strabo placed the Massaesylii, Gaetuli, and Carthago all around Triton, with the Garamantes to the southeast, each representing a different period in history.

Gaetuli was ruled by a descendent of Apollo and Zeus, the Garamantes were ruled by a son of Apollo, Triton was the son of Poseidon, Cyrene was the consort and daughter of Apollo, while Libya and Aethiops were grandchildren of Zeus, and Aegyptus was the grandson of Poseidon. It's as if the deities of Greece sent their children and grandchildren to Africa as kings and queens.

Coleridge's 1889 translation of the *Argonautica of Apollonius* conveyed how King Minos of Crete brought his daughter Acacallis to Libya while she

was heavy with child. This son Garamas procreated with a Tritonian nymph and produced sons Nasamon and Caphaurus, which explains the Nasamones region which bordered Tritonis.

Several tribes of northwestern Africa were all of one race, according to Herbermann's 1886 *Jugurthine War* — that being a tall, golden-haired, blue-eyed race which later came to be known as Berbers. He named the following:

- Amazigh
- Gyzantes [aka Zygantes-Gygantes-Gigantes]
- Imoshagh
- Kabyles
- Massyli
- Massaesyli
- Maxyes [aka Mazyes]
- Mazici
- Shulu
- Tibboos
- Tuaregs

Lieutenant-Colonel Playfair's 1893 article, "Bibliography of Morocco," listed Mazyes as a synonym for Maxyes, and Zygantes as a synonym of Gygantes, which several historians gave as another name for Gyzantes. Hastings' 1914 *Encyclopedia of Religion and Ethics* listed the Gigantes as a specific clan of giant mythological beings in the Greek pantheon.

Herbermann's proto-Berbers had tall, lithe forms, powerful limbs, and lively, emotional temperaments. They respected their women, formed monogamous pairs, and led a settled life. They were speculated to be Indo-European or Celt.

Indo-Europeans were thought to be a prehistoric people of the Neolithic (Stone) Age living north of the Euxine and Caspian seas somewhere between 7500 and 4500 B.C., and they spread out from there in the millennia that followed. Included among them were the Hittites and Mycenaeans.

Celts were associated with the British Isles, which were colonized by the Tuatha dé Danann deities best known from their activities in Ireland such as establishing universities and a legal system. They later came to be known as Fairies or the Gentry.

Scholars are still piecing together Gentry history which is why so much

of it is termed "hypothetical." The Gentry were farmers and stockmen who domesticated cattle, sheep, horses, and dogs. They traveled in wagons by land, in self-propelled ships with GPS systems by sea, and in flying machines by air. Songs and heroic poetry preserved their history for generations until it was written down, and this is why the veracity of ancient history is questioned.

In Ireland, historians were referred to as poets or bards, and today we class bards as storytellers, sometimes accompanied by music, with poets as dreamy authors of rhyming words. Bards and poets are fun as entertainment, but we'd never give serious thought to a poet administrating the laws of an entire country. It is not a designation that we take seriously as one would a courtroom judge.

And yet when the celestial Dananns ruled Ireland and set up a complete system of laws, they ensured that all of Irish history, and all of Irish law, were composed into rhyming verse for ease of memorization, and thus, custodians of history were deemed *poets*.

Bergen's 2019 *Fairies of Ireland* explores the function of these bards and brehons who administered Celestial Judgements. They were administrators, rulers, judges, and law-makers, and they left behind a detailed account of their history.

When Christianity swept across the world, zealous monks classed everyone outside the Judeo-Christian belief system as heathens and pagans, lumping together peoples of wholly different lifestyles and beliefs into a single class with the goal of assimilating or eradicating that class.

Entire histories were destroyed including hundreds of Irish books burned at the behest of St. Patrick. The depth of this erasure of history is also shown in *Fairies of Ireland*.

Two groups of pagans occupied Ireland prior to St. Patrick's arrival — the enlightened and benevolent Tuatha dé Danann, and the brutal Fomorian giants which the Dananns evicted. Both were classed together and their histories merged, muddying the goodness which the Dananns brought into the world.

The benevolent gods of Ireland put an end to bloody human sacrifice, as did the gods of Mexico, and yet both are remembered as encouraging these practices. All it takes is one person who doesn't obey the mandates of the gods, one person who kills another in the name of the gods, and forever after we remember those deities as encouraging human sacrifice.

Bergen's 2019 *Star People of the Americas* shows that the bloody period in Mexico was condemned by gods who did their best to put an end to it. But as soon as the gods were no longer physically present, we reverted to some of our previous bad habits including brutality against our fellow humans.

Linguists who studied Indo-European languages listed the Mycenaean deities such as Zeus, Latin deities such as Jupiter, Celtic deities such as Brigit, and Norse deities such as Thor in the overall pantheon of Indo-European deities, thereby classifying these European deities into a single family of beings.

As for the peoples of the Tritonis region of Africa, Beloe's 1830 translation of *Herodotus* described the Maxyes people who lived along the Triton River as pretending "to be descended from the Trojans." They identified their own ancestors as Greek, and yet historians dismiss the genealogy, presumably due to regional biases assuming that ancient Africans could not have been Greek.

The Maxyes allowed the hair on the right side of their heads to grow long, but not the left, and they stained their bodies with vermilion being an ancient form of tattooing. They were also neighbors to a colony of Amazons:

"Next to the Maxyes are the Zauekes, whose women guide the chariots of war. The people next in order are the Zygantes, amongst whom a great abundance of honey is found, the produce of their bees… They all stain their bodies with vermilion."

The Fourth, Fifth, and Sixth Books of Herodotus, as brought to us with commentary by Reginald Macan in 1895, listed three tribes in western Libya: "the Maxyes in their war paint, the Zauekes with their Amazonian wives, and the Gyzantes with their honey or sugar factories."

This brief mention of warrior women matches legends of Amazons around the world — those women born of the Greek gods who lived adjacent to Mycenaean men, coming together only for war and procreation.

Bergen's 2019 *Amazon Queens* followed them across the globe from Babylon to Greece to Africa to the Americas. These giant women ruled vast kingdoms in the Middle East, India, Asia, Europe, Sarmatia, Africa, and the Americas. In battle they were unsurpassed, often putting men to shame. They were queens who ruled without kings by their side, in charge of their own governments. Africa boasted several colonies including the Candace queens

of Meroë.

Aroteres was another word that represented many of these peoples. It came to designate "husbandmen" generically though its original meaning could have denoted one or more families of gods. Historians Herodotus and Pliny gave us clues.

Herodotus named the Maxyes, Zauekes, and Gyzantes as "three tribes of Aroteres" meaning husbandmen. "These tribes have all settled houses presumably built of stone or earth" as opposed to the nomadic tribes of the region, and "they all use vermilion, wherewith to paint themselves."

Herodotus placed another tribe of Aroteres in Scythia over a thousand miles away on another continent, though he didn't believe that they were "true Scyths."

According to Holland's translation of Pliny's *Natural History*, Pliny spoke of Amazons as neighbors to the Scythian Aroteres, and spoke of a tract of land near the southwest corner of the Euxine Sea which the Aroteres possessed, complete with several named towns. He also referred to Ethiopians as Aroteres, giving us four African tribes with this designation.

Bostock's 1890 translation of Pliny's *Natural History* gave us another location for the Scythian Aroteres, placing them at the northwest corner of the Caspian Sea bordering the western banks of the Rha River extending to the Caspius Mountains. This is about a thousand miles from the Euxine Aroteres.

He said: "The Aroteres stretch along its shores [referring to the Rha River], and in their rear the Sauromatian Amazons." This is a river whose delta is as spectacular as that of Egypt's Nile River. According to ancient maps, the Circassian peoples lived about 100 miles to the south.

Bergen's 2019 *Moon-Eyed People* spoke of these white-skinned Circassians in reference to white-skinned North American Indian tribes. Circassians boasted "Herculean" figures, meaning that they were built like the Greek gods. Many had white skin, golden or red hair, and blue eyes. Circassian women were coveted in Turkish harems, by kings of Hungary, czars of Muscovy, pashas of Stamboul, and princes of Byzantine. These women were tall and yet slim, with graceful, pliant forms and Greek features. Clearly this genealogical seed was carried far and wide.

Scholars such as Malte-Brun suggested that Circassian women were descended from Sarmatian Amazon warrior women — and this genealogy came straight from the Greek gods according to Bergen's 2019 *Amazon*

Queens. These were the men and women who were near-neighbors to the Scythian Aroteres, which in turn were neighbors to Sauromatian Amazons. Ancient texts sometimes used Sarmatia and Sauromatia interchangeably.

Bunbury's 1879 *Ancient Geography of the Greeks and Romans* treated *Aroteres* as generic when describing the Scythian tribe known as the Ploughmen or Aroteres, "because they cultivated the land in order to raise corn for export, without using it for their own subsistence."

The African Aroteres were classed with other settled tribes of the Triton River such as beekeepers who produced honey, these tribes being descended from the Greek gods.

Could the Macrobians, Garamantes, white Libyans, Meroëni, Ammonites, Aroteres, Tritonians, and Berbers have been the blond-haired Tahennu peoples that Sayce described in his 1893 *Races of the Old Testament* while analyzing a migration of blonds across northern Africa and through the Holy Land?

The Tritonians traced their lineage to Mycenaean gods including King Minos (the grandson of Zeus), Apollo, Poseidon, and Zeus. Poseidon's son Triton appeared in legends of the Argonauts who passed through the Canary Islands and along the northern coast of Africa, this being the route as it was mapped by Greek historian and naval expert Dimitris Michalopoulos.

Several conflicting variants of *The Argonautica* exist including translations by Fawkes in 1780, Preston in 1811, Coleridge in 1889, Way in 1901, Seaton in 1912, and an Orpheus version in 1805, each differing in their interpretation of what happened. The gist is as follows:

A violent tempest cast the ship *Argo* into the Gulf of Syrtis off the coast of northern Africa, a veritable deathtrap full of shoals, masses of seaweed, and bubbles of noiseless foam. Sand moved unpredictably in this boggy morass, as did the tides themselves which followed no rules.

This gulf was "the terror of ancient mariners" with its expanse of formidable quicksand. The storm battered the ship and sent it bobbing through the watery graveyard of quicksand and wicked whirlpools which nearly sent them to their destined grave until they burst forth from its black abyss. The boiling flood of water upheaved its shaggy weeds onto shelves of mud.

The storm must have caused quite a surge because once the waters abated there was no stream leading back to the ocean, nor did they know in which direction such an entry might lay. They were beached with no sign of

water anywhere.

As far as the eye could see, a desolate region stretched out before them with no living thing to be seen anywhere, not a human, or a bird, or any creeping creature moved. No sign of a beaten path existed that they might follow in search of people, nor was there food or fresh water. They were stranded deep inland with a ship that they'd have to lift and carry as they wandered lost in a wasteland.

Despair and hopelessness enveloped them like a shroud, "as when men move like lifeless specters about a town, awaiting the end that war or famine bring, or the issue of some fearful storm which hath washed away acres of the oxen's toil," meaning all traces of tilled land.

With bellies twisting from the pain of not eating and throats parched for lack of water, they hugged one another and wept, fully expecting to die a piteous death. Indeed they would have perished if not for the "heroines who watched over Libya" who came to their rescue.

Three goddesses of Athene appeared to Jason, identifying themselves as daughters of Libya who tended sheep and guarded the region. They spoke "the speech of men" and told Jason that the immortals cared about his fate because of previous acts of friendship which he'd shown. The narrator suggested that the Argo crew itself carried "the blood of the immortals" being part of the divine lineage of this god-like line.

The goddesses knew everything about the weary travelers: their quest for the Golden Fleece as well as every port which the *Argo* had stopped at along the way. Jason was told to cast off all grief because his crew would make it back to Achaea.

After delivering the message of hope, the women "vanished from their place as their words died away."

"Nor stayed they long, but sudden from my view, their radiant forms an ambient cloud withdrew."

"Then I saw them no more in their place, but some mist or cloud came betwixt us and veiled their brightness."

Jason roused the others and relayed the message, identifying the goddesses as being of the race which came down from the heavens. He told the crew that the goddess Amphitrite would "loose the smooth-running car of

Poseidon" on their behalf. Amphitrite was the wife of Poseidon and the mother of Triton so she, also, was a goddess in the Greek pantheon.

Moments later "from out of the sea toward the land leapt forth a monster horse," vast and mighty with a mane of gold and a speed that matched the wind. Apparently Poseidon's car was not the object of assistance, but rather the steed that drew it.

The deities help us by showing the way or clearing a path but they do not solve our problems for us any more than a parent to a child. You do not do a child's homework for him, you help him to think it through. You don't carry a child everywhere once he's capable of walking, you teach him how to walk.

The Argonauts needed directions toward the ocean along with food and drinking water. Poseidon's horse led them overland away from the oozing muck of Syrtis. The Argonauts hoisted the ship up onto their shoulders and carried her across the desert sand hills of Libya for 12 days following the path set by Poseidon's steed until they reached Lake Tritonis, from whose waters the Tritonis River flowed northward back to the sea.

Here they encountered the Hesperides — those golden-haired goddesses with fair white arms who "dissolved from view" as soon as the men approached. The women had recently been attacked by "a very fiend in form and wanton violence" who'd also come parched with thirst, but who'd left them with a "grievous woe" so the women were understandably cautious.

Gods and goddesses were flesh-and-blood like us with vulnerabilities in spite of their advanced technology, and even for them violent humans and peccant deities were dangerous.

Tritonis was a salt lake so the weary travelers prayed to the hidden goddesses to guide them to fresh water to drink. The Argonauts were directed to a rock near the lake from which a fresh-water spring gushed.

They set up a tripod to appease the gods and soon after they met the immortal Triton — the "king of the sea coast" who appeared to them in the semblance of a young man.

He guided them to the river and provided instructions for when they reached the gulf, and then Triton took the tripod and vanished into the lake, baffling the men as to how he could disappear so quickly from their presence.

Once in the gulf, they followed the shore eastward until the coastline extended inland, which indicated that they were leaving the gulf and entering the sea. From there they could sail across the Mediterranean back to their

homes in Greece.

This tripod represented Otherworld technology. Diverse *Argonautica* references described "Apollo's mighty tripod" as an object to be buried in the ground to "a depth inscrutable to human toil." Three such tripods had been given to the son of Aeson to be buried deep in the ground to guarantee that the "land should never be ravaged by the attack of foemen."

Were these tripods akin to the object that Pelops buried which had the power to terrify horses? Taylor's 1794 *Description of Greece by Pausanias* showed us the power that the Argonauts wielded by means of various objects. Amphion and Orpheus were referred to as "skillful magicians." Orpheus had the power to induce wild beasts to follow him. Amphion raised the Cyclopean walls of Thebes with the help of a mysterious power over stones:

"Stones came to Amphion in order to enable him to raise the walls of Thebes."

Amphion also gave an object to Pelops which had the power to terrify horses. Pelops buried the object on behalf of charioteer Myrtilus in order to repel the horses of his own master:

"According to a certain [unnamed] Egyptian, Pelops received something from Amphion and buried it in this place, by the secret power of which the horses of Oenomaus were then terrified, and all horses through this have been frightened ever since in a similar manner."

We can only guess at the nature of the object that the Argonauts gave to Triton. From Coleridge's translation, "Triton took up the mighty tripod and was seen to enter the lake, but after that no man saw him, how he vanished so near to them, tripod and all." Fawkes wrote that in an instant, Triton was "invisible to mortal view."

Triton is usually represented as a merman — half-human and half-fish in his truest form. This could refer to an ornate submarine or submersible, styled to look like a giant fish with fins and a tail, or a kayak in which his legs and loins were hidden from view. He might also have been wearing a diving suit as they so often did.

From his head down to his waist, Triton appeared "wondrous like the blessed gods in form, but below the loins stretched the tail of a sea monster, forked this way and that, and with the spines thereof he cleft the surface of

the water, for these parted below into two curved fins like to the horns of the moon."

Bergen's 2019 *Fairies of Ireland* devotes an entire chapter to merfolk legends, along with a scientific analysis of what the legends were actually describing. Contrary to popular mermaid depictions of fish tails, their suits resembled seal skins with removable "hats" which allowed them to breathe underwater. Without these suits, merfolk had legs just like humans.

Early recorded history includes machines and suits which allowed humans to remain underwater. Over 2,000 years ago, contraptions existed that allowed people to work on the sea floor. Dr. Cohen's 1903 *System of Physiologic Therapeutics* includes a segment on ancient diving apparatus. Hannibal and Alexander the Great were both reputed to possess such devices, the latter dating back to 331 B.C.

Aristotle mentioned them as well, and Leonardo de Vinci sketched a device that involved a tube which extended up out of the water to draw air, while the diver wore dark glasses and a cuirass that bristled with many points. A cuirass is a leather or metal breastplate used for body armor. It is also a medical device used in artificial respiration to assist breathing by means of an electrical pump.

During the Peloponnesian War which began in 431 B.C., Athenian divers worked underwater to remove piles that blocked their way into the harbor at Syracuse.

Even without diving suits, it's possible to adapt one's physiology over time. The Bajau peoples of Indonesia spend their workdays diving underwater for sea cucumbers, black coral, giant clams, and other sea creatures.

In a perfect representation of how natural evolution alters our genetics, their bodies are biologically different with at least 25 genes that differ from landlocked humans, along with having an overlarge spleen which oxygenates red blood cells on demand. This allows them to stay underwater for longer periods, and some divers can hold their breath for up to 13 minutes.

Bajau children learn to swim before they learn to walk, and the genetic differences which assist them underwater are thought to have evolved because they spend so much time in the water.

These humans might have adapted to a watery life but the Gentry relied on technology. Triton's era predated Hannibal, Alexander, and the Peloponnesian War by centuries. Greek historian and naval expert Dimitris

Michalopoulos mapped out the route of the ship Argo as a historical event which took place sometime between 2200 and 1800 B.C.

Michalopoulos holds a Doctor of History degree and served as a professor at the Naval War College of Greece for seven years. He held a directorship at the Museum of the City of Athens for ten years, so his navigation and date calculations are derived from solid science.

The most detailed descriptions of merfolk and their diving suits come from the British Isles, and one historian suggested a link between the peoples of Lake Tritonis and the Irish-Scots.

Gunn's 1819 translation of Nennius' *Historia Brittonum* referred to the Scythic origin of the Irish-Scots. The very identity of a *Scythian* is shrouded in mystery and the unknown, misapplied and misunderstood until you approach it from the mythology of the Irish Dananns and Mycenaean Greeks.

The Greek god Heracles had three sons — Agathyrsus, Scythes, and Gelonus — all of which ruled over regions in or bordering ancient Sarmatia and named on their behalf.

Sarmatia was an expanse that filled the space between the Euxine and Caspian seas and extended northward to the Barents Sea which was anciently labeled Oceanus Sarmaticus. This was part of the Arctic Ocean. From east to west Sarmatia measured over 1,000 miles, and some maps suggest nearly double that. Neighboring Scythia was an equally vast region whose limits were not known.

Robert Wilkinson's map of Sarmatia showed the Agathyrsi region adjacent to Scythia, with the Hyperborean Mountains in Scythian territory. The Geloni were in German Sarmatia, and the Agathyrsi in European Sarmatia. Scythia was a region unto itself, not a part of Sarmatia.

Seventeenth century mapmaker Christoph Cellarius produced a climate zone map of the Old World continent of Europe, Asia, and northern Africa based on Strabo's view of the world, the latter being a geographer in the 1st century B.C.

The Garamantes were alive and well in Africa, as was the kingdom of Meroë. The Canary Islands were called the Fortunate Isles, the Land of the Hatti was labeled Asia Minor, and the Hyperborean northlands were ruled by Scythians who would have been descendants of or subject to Heracles' son Scythes.

Scythes' son Abaris the Sky-Rider traveled between Greece, Ireland, Italy, Scandinavia, Scythia, and Hyperborea, the latter being at the extreme

northern coast of Sarmatia/Agathyrsi/Scythia. Abaris was known to both the Irish Dananns and Mycenaean Greeks creating a historical link between the two. His flying machine was described as an "arrow" which could travel over mountains and oceans, and at one point Pythagoras of mathematical fame came into possession of this flying machine.

Scythians, Amazons, and Hyperboreans lived in a region which is now Belarus, Ukraine, and northern Russia, with Ireland and Scotland as satellite colonies of Hyperborea. At the same time, Amazons lived in Africa which Nennius equated with Scythians and Irish-Scots. In all of these exist definitive links between the peoples and their legends. Nennius wrote that:

"From western Scythia, which answers in general to the Ukraine… proceeded immense swarms [of people] in every direction, and the name of Scythian is to be recognized for centuries after the Christian Era in the scattered colonies settled in many parts of Greece, Italy, and other countries lying upon the Mediterranean Sea.

"Thus the lesser Syrtis, the lake Tritonis of Herodotus, situated opposite of Malta and Sicily, was entirely surrounded by nomadic tribes.

"Rumors of these supposed peregrinations [meaning travels on foot] may have laid the foundation for the dispersions now under consideration, and of which the Irish-Scots may have claimed a share."

Mapmakers placed Amazons far to the south of Tritonis and in other regions of Africa. Ortelius placed "Amazen" in middle Africa, and "Amazonum" in southern Africa east of Lake Zaire and north of the Mountains of the Moon. Blaeu showed "Amazen" in middle Africa suggesting that in ancient times, Amazen may have bordered the Kingdom of Meroë.

Mela placed the Leucaethiopes bordering Meroë to the west, a name that signifies "white Ethiopians" — a people who were named for the Greek god Aethiops and his family of golden-haired, blue-eyed deities.

Abaris the Sky-Rider's legends are explored in Bergen's 2019 *Fairies of Ireland*. Abaris the druid was thought to be from the British Isles for the kilt that he wore. His nationality was Hyperborean which included the British Isles as well as the frigid region north of Scythia. Being the grandson of Heracles placed him in the Greek pantheon as a great-grandson of Zeus.

Scythes, Gelonus, and Agathyrsus were sons of Heracles who gave their names to peoples of Sarmatia and Scythia. Herodotus described the Agathyrsi as a luxurious people who wore a profusion of gold, and who may all have been related to one another.

The Picts of the British Isles also claimed descent from Heracles according to Dr. Maclagan's 1882 *Scottish Myths: Notes on Scottish History and Tradition*. They were known as Picts for their profusion of tattoos, this being a method of differentiating nobility from commoners. Like Amazons around the world, Picts claimed their mother's position in society.

Blue-eyed African Berbers & the Canarii

Herbermann's proto-Berbers were among the races later known as Berbers, as were several Gentry colonies in Africa. Sayce equated the white Libyans and Canary Island Guanches with the Berbers, as did Sergi's 1909 book, *The Mediterranean Race*, which endeavored to find the source of the Greek and Latin Mediterranean peoples who exerted "the greatest influence on the ancient and modern worlds."

The Mycenaeans fit this description perfectly, having colonized all around the Mediterranean shores and extending outward in every direction, sometimes for thousands of miles.

Mycenaeans were the Greek gods who built monumental cities with indoor plumbing, and hot and cold running water. They perfected the art of collecting water from air, they zipped around in flying machines, and they achieved longevity such that we called them Immortals — and yet, Sergi did not equate the extraterrestrial Mycenaeans with this Mediterranean race.

Sergi believed that the Mediterranean and Nordic races came out of Africa, who with Africans formed three branches of a species he referred to as Eurafrican. He asserted that the Mycenaeans originated in Asia Minor from which they migrated to the Mediterranean and commingled with the peoples there, while admitting that we don't actually know their origins:

"The difficulties surrounding the question of the origin and diffusion of the Aegean or Mycenaean civilization becomes greater when we are ignorant of the race that produced it, [along with] its extension, origin, and dispersion."

He offered several theories to explain the Mediterranean and Mycenaean peoples and the advanced culture which grew in and around Greece. Sergi also struggled to identify the blond race which colonized Africa, as have many scholars whose focus on a single region misses clues that exist outside of its borders. He included a lengthy tract on what he called *African Blonds* which included the Berbers who built megalithic monuments:

"The problem of the origin of the Libyans is intimately related with the existence of the blond element found in Tunis, Algeria, and Morocco, and with the great series of megalithic monuments scattered over northern and western Africa wherever the Berber population exists…

"The megalithic monuments found not only in Tunis and Algeria, but in Morocco and other parts of Northern Africa are of the same character as those found in Europe — Spain and Portugal, the west of France especially, Great Britain, Denmark — as well as in many islands of the Mediterranean."

According to a footnote, Bertrand referred to this as the "dolmen race" which made a circuit of the world, passing through Europe and Africa and leaving behind monuments that were identical in form.

The dolmen builders were an ancient race that predated the 2nd century B.C. Vandals of Europe or Scandinavia who migrated to Africa in the 5th century A.D. The Egyptians left a record of the blonds in their hieroglyphs and artistic portrayals.

Louis Faidherbe, a French general in the 1800s who became the governor of a French colony in Africa, is often quoted for his study of archeological sites. Faidherbe referred to these blonds as "a new race" who appeared "west of Egypt" sometime between 2000 and 1000 B.C. To most scholars, this suggests a human European origin, and yet the region controlled by Faidherbe's mysterious race matches that of the Mycenaeans, who in turn represent the Greek gods that came down out of the sky.

This mysterious race which was *not European* extended from Egypt out into the Atlantic Ocean to populate the Canary Islands, and from the Mediterranean Sea to the Sahara, speaking a language which we refer to as Berber.

Mycenaean artwork has been found in regions as diverse as Nineveh, Babylon, Asia Minor, and Greece. Most scholars build upon a single theory: that all of the known peoples of Earth originated from the same family tree, a tree that we can trace through evolution and the study of bones, in addition to narratives such as the Bible. This doesn't take into account the arrival of a species foreign to Earth coming down out of the sky.

According to Sergi, they appeared suddenly in Africa and inserted themselves among the populace, either by subjugating or allying themselves to the native Libyans. Around 1400 B.C. they invaded Egypt — these "nomads with blue eyes and fair hair" — and eventually established themselves in Egypt. Their arrival sparked an era which we refer to as the New Kingdom of Egypt and it was during this period that a historic change took place.

Pharaoh Amenhotep IV, also known as Akhenaten, was the pharaoh

who denounced the worship of many gods to promote the worship of just one. His mother Tiye was a blue-eyed blond with rosy skin whose lifetime is estimated from 1398 to 1338 B.C., with a 37 year tenure during that time.

This New Kingdom included the reign of the redheaded pharaohs, and of Thutmose III — the very pharaoh who witnessed multiple UFOs as per the *Tulli Papyrus*.

Two thousand miles west of the Giza Pyramid in the northwestern corner of Africa, the Berbers who lived at "the heights of the Atlas [mountain] chain" were blond, and many had eyes that were "blue, grey, or green like a cat's."

These mountains, which were named for the Greek god Atlas who lived in the region, spanned Morocco, Algeria, and Tunisia in a diagonal line from the Atlantic Ocean to the Mediterranean Sea, separating the northwestern shores of Africa from the mainland. As one reached the base of the mountains, the peoples more closely resembled Sicilian Italians, according to Sergi.

Anthropologists study the skeletons of ancient peoples with the goal of unraveling genealogical relationships, such as the origin of the African blond Berbers and the giant, yellow-haired Guanches of the Canary Islands.

One hundred and fifty miles off the coast of northwestern Africa lies the center of the Canary Islands group — islands which the yellow-haired Guanche peoples, some of which were giants of up to 14 feet tall, called home.

The 1864 *Anthropological Review* described the Guanche skull as "oval and Caucasian," and bigger than Egyptian skulls. "Moreover, the Guanche race had light yellow hair, still to be seen in its mummies."

Even in 1864, scholars were erroneously referring to ALL of the Canary islanders as Guanches, in spite of the giant Guanche race being nearly extinct by the beginning of the 16th century as shown in the "Canary Islands" chapter. And thus when we read about Guanches now, we have no idea which Guanches are being referred to. This is how Earth's extraterrestrial history gets muddled. Modern humans are being peddled as identical to some extinct, ancient race:

"Berthelot, an incorrect observer, exaggerates when he asserts that the present inhabitants of the Canary Islands are physically and morally the ancient heathenry; yet in fact, figure, and disposition, there are distinct traces

of mixture.

"I am astonished to see the learned professor apply the word 'Guanche' to the inhabitants of the whole Archipelago, when all correct writers who know its derivation, limit it to [the island of] Tenerife."

The Guanches have their own unique genetic marker — U6b1a — which is found only in the Canary Islands. The arrival date of its parent haplogroup U6b1 is estimated at 6000 B.P., which equates to 4050 B.C. This predates the arrival of the first acknowledged human settlers to the islands in the 1st millennium B.C., so there was either an earlier settlement period that we haven't found evidence of yet, or the Guanches originated elsewhere — but the question is *where?* Some have suggested the sunken continental island of Atlantis which the Canaries may be a remnant of.

Even the Guanche mummies found on the Canary Islands are not as old as the genetic marker, dating to the centuries A.D. Scholars struggle to reconcile discrepancies between dating the unique Guanche genetic marker, the Guanche mummies, and archeological sites in the Canary Islands.

In a quest to make the facts fit their assumptions, some have recalibrated genetic dating so that it matches archeological dating, thereby forcing the dates to match — and thus changing history, literally, to fit their notion of how humans flowed from place to place.

Though U6b1a is the primary founding family on the Canary Islands, haplogroup H1 is also a founding family and it predates the archeological ruins as well, leading researchers to believe that more than one founding clade must have landed on the islands, especially considering the "diversification" of aboriginal samples. Could this be a reference to giant, yellow-haired mummies versus ordinary human remains?

Genetic studies link the Guanches of the Canary Islands to the Berbers of northwestern Africa by what is known as the Berber gene or Berber marker, and it has been suggested that continental Africans were the most probable ancestors of the Guanches, with one glitch: the genetic subclade U6b, which represents the closest potential ancestral match found in Africa, is not found by itself in the Canary Islands as one would expect if the African Berbers spawned the Guanches, nor has the Guanche subclade U6b1 been found among ancient African remains, though sister group U6a was found in Morocco's Tafaralt Cave.

Parent haplogroup U6 has been estimated at 29,000 to 35,000 years old

and it represents a back-to-Africa migration, possibly from the Ancient Near East. This would include the Land of Hatti and Gomer, Colchis, Ebla, Coele-Syria, Minoan Crete, and the underground city in the Armenian Highlands described by Xenophon and Polybotes in the March of the Ten Thousand. All were Mycenaean strongholds, as was Atlantis which nearly filled the Atlantic Ocean between Africa and the Americas.

Mycenaeans were the giant, blond, white-skinned Greek gods such as Zeus and Apollo and Poseidon. We never found the origin of the Canary islanders' rare U6b1 genetic marker, though you'll find no end of theories being put forth as facts.

These islands are in the Atlantic Ocean, an ocean in which the lost island of Atlantis with its Greek gods sank, deities which had other ties to the Canary Islands as shown in the "Canary Islands" chapter. Nor can we explain the Berber gene which linked the Guanches to the Berbers.

The U6 haplogroup is concentrated along Africa's northwest coast which corresponds to the region west of Triton that was anciently populated by the Maxyes, Zauekes, Gyzantes, and around the Atlantes oasis on Herodotus' map. This is also the region associated with "African blonds" and the blond Berbers with "blue, grey, or green [eyes] like a cat's."

The Maxyes are identified as proto-Berbers and gave their own ancestry as being from the Greek Trojans. The Zauekes boasted Amazonian wives who guided the chariots of war. Bergen's 2019 *Amazon Queens* showed this ancestry as being from the Greek gods. The African Gyzantes were identified as proto-Berbers and also as Greek Gigantes. The Guanches were Berbers or proto-Berbers, and the Tritonians were born of the Mycenaean Greek gods.

Today we refer to the tall, yellow-haired, extinct Canary islanders as Guanches, but according to Anthon's 1872 *Classical Dictionary*, Pliny called them the *Canarii* whose region not only encompassed the islands, but also a portion of the African mainland near the Atlas Mountains — the Berber region.

The Guanches or Canarii whose deities were linked to Atlantis might also have been connected to the gods who built the grand cities of the Incas — an empire that spanned thousands of miles along the west coast of South America in what are now Colombia, Ecuador, Peru, Bolivia, Chile, and Argentina.

In 1764, Captain George Glas translated Galindo's *History of the Discovery and Conquest of the Canary Islands*. Galindo speculated on the

origin of the Guanches. The islanders on Tenerife spoke a language which, at the time of the Spanish conquest, "had no affinity to those [languages] spoken in the rest of the islands," but it did resemble the Peruvian language of South America or "some other of the American tongues."

Another Peruvian connection can be found in a peculiarity of the Tenerife mummies, according to Wilde's 1840 *Narrative of a Voyage to Madeira, Tenerife, and Along the Shores of the Mediterranean.* Knotted lace on the Tenerife mummies resembled the ancient Quippoe writing used in Mexico. Quippoe was a method of writing using knots made in string, those knots being a language unto themselves. Quippoe was also used by the Incas of Peru, thus linking the extinct peoples of the Canary Islands, Mexico, and Peru, and those of several other countries.

Even the Guanche skulls were equated with those of Peru, according to Donnelly's 1882 *Atlantis: the Antediluvian World*, who referred in part to a Smithsonian report:

"The Mound Builders and Peruvians of America, and the Neolithic people of France and the Canary Islands, had alike an extraordinary custom of boring a circular hole in the top of the skulls of their dead so that the soul might readily pass in and out."

Equally compelling was the existence of a South American colony named Cañaris being an ancient dependency of Quito located southeast of Guayaquil Bay, which predated the Incas. We don't know much about the Cañaris prior to their absorption by the Incas except that they date back to the Great Deluge, and like Noah, they survived with the assistance of mysterious benefactors. Markham's 1873 translation of *Rites and Laws of the Incas* and his 1907 translation of *History of the Incas* told us of the supernatural assistance that they received during the world flood.

Two brothers took refuge on a mountain whose summit kept rising higher as the water rose so as never to be covered by water. Was this a disconnected piece of floating earth? Or a ship made by the star people to look like a mountain? The water kept rising and yet, so did the height of the "mountain."

After the waters abated they built a house and began to sow. Where did they get the seeds to sow with? Were they told to preserve seeds in advance of the flood, like so many others who'd been blessed by the gods with advice

on how to survive?

As their food and fresh water began to run out, perhaps because it takes time to grow a crop, they would come in from a hard day's work fatigued and hungry, and then go back out in search of roots and herbs growing wild.

Where did the roots and herbs come from? Were they limited to the top of the mountain that escaped the flood? Wouldn't the Deluge have destroyed all other growing things as it did in other countries? Did extraterrestrials terraform the region so that it could again grow green and provide food, as they did in so many other parts of the world? Bergen's 2019 *Star People of the Americas* examined this ancient post-flood terraforming.

One day the brothers came home to find food in the house, small loaves of bread and a beverage similar to wine but made of boiled maize. This happened for 10 days in a row, but they had no idea who was bringing them food so the elder brother hid in the hopes of spying out the benefactor. He was astonished.

"Two birds" came dressed as Cañaris people and began to prepare food. One of the birds removed her headdress and the brother saw that she was beautiful and had the face of a woman.

Upon finding themselves so discovered, these bird-women became enraged "and flew away without leaving anything to eat that day." Three days later the birds returned and the brothers shut the door and trapped them inside.

While the brothers were "holding the smaller one," the larger one escaped. Then the brothers "had carnal knowledge of the smaller one, and had by it six sons and daughters. It lived with them for a long time on that hill." From these children of the strange woman with the surviving Cañaris brothers, came all of the Cañaris peoples who followed. Note that the narrative referred to this woman as "it" once the "bird" had been kidnapped and kept as a wife.

Bergen's 2019 *Fairies of Ireland* shows us how these beings had the ability to levitate and fly away, usually with the assistance of a special suit. Bergen's 2019 *Moon-Eyed People* explored legends of Thunder-Birds, being extraterrestrials wearing feathered capes and bird headdresses to mimic birds. They were created by Earth-Maker who was "sitting in space." These Thunder-Birds terraformed Earth.

Thus the Cañaris people of South America were not only an ancient race dating back to the Great Deluge, they may have descended from the gods

themselves, just as the Canarii of the African Canary Islands.

As shown in the "Canary Islands" chapter, the Canarii Guanches of Africa grew hair down to their waist. Markham's 1864 translation of Cieza de Léon's *First Part of His Chronicle of Peru* said the same of the Cañaris of South America:

"The women also wear their hair very long, and take a turn with it round their heads, by which they may be known as easily as their husbands… the women are very pretty, amorous, and friendly to the Spaniards."

"The Cañaris wore their hair long and rolled it up in a knot on the top of their heads. On the knot of hair they fastened a wooden hoop, from which hung a fringe of various colors. The commoner sort, in place of this hoop, wore a small calabash over their hair, and hence the whole tribe was nicknamed by the other Indians *Mathe-uma*" or "Calabash-head."

"The natives of this province, called Cañaris, are good-looking and well grown. They wear their hair very long, so much so that, by that and a circular crown of wands, as fine as those of a sieve, the Cañaris may be easily known, for they wear this headdress as a distinguishing mark."

Throughout the region, every tribe had its own mark of distinction by which all of its people were known. Thus, during times of war, no warrior could mistake an ally for an enemy, and during times of peace, every man could recognize his countrymen.

An 1864 translation of the travels of Cieza de Léon described buildings in the Cañaris province as "the richest and most splendid in the whole kingdom of Peru," with a temple in the grand city of Tumebamba built of "stones very cunningly wrought, some of them being very large, coarse, and black, and others resembling jasper." Brightly painted doorways were inlaid with emeralds and other precious stones, while interiors were lined with plates of the finest gold etched in various figures.

Scholars are at odds as to whether the Cañaris were a simple people, or whether they were the true builders of the great stone cities. Markham's 1871 translation of Garcilasso's *Royal Commentaries of the Incas* suggested a simple people whose tribes banded together out of self preservation:

"Before they were conquered by the Incas, the Cañaris went with scarcely

any clothing, as well as their women, although they all attended what decency required.

"They had many chiefs and lords of vassals, some of them in alliance with each other. These were the least powerful, who formed a league to defend themselves against the great chiefs, who would otherwise have tyrannized over their weaker neighbors."

Brinton's 1891 *American Race* credited them with advanced metallurgy in copper:

"Before the arrival of the Incas they had a certain degree of cultivation, being skilled in the molding of copper which they worked with a different technique from the Quichuas.

"Many of their copper axes are ornamented with strange figures, perhaps totemic, cut into the metal. As much as 500 or 600 pounds [of] weight of these axes have been taken from one of their tombs.

"Some of the most beautiful gold work from the Peruvian territory has been found in modern times in this province, but was perhaps the work of Quichua rather than of Cañaris artists. The original language of the Cañaris, if it was other than the Quichua, appears to have been lost."

Markham's 1864 translation of Cieza de Léon's *First Part of His Chronicle of Peru* said that the Cañaris province was fertile and abundant in wheat, barley, grapes and other fruits, but most particularly in gold. "The quantity of this metal was such that they often took out of the troughs more gold than earth."

According to Saville's 1924 article, "Gold Treasure of Sigsig," the Cañaris people of Ecuador may have been related to the great builders at Tiahuanaco. Their skill as stoneworkers and metallurgists rivaled not only the Tiahuanaco artisans, but those of ancient Egypt as well:

"The region of Cañar and Azuay was in former times under the dominion of the Cañaris… The immense amount of worked gold taken out of the graves shows nothing of Inca (Quichua) influence. They must be attributed to the Cañaris, of whom we have an important description from Cieza de Léon.

"From the objects of pottery, stone, wood, and metal, we may judge that the Cañaris were one of the most advanced tribes of ancient Ecuador before the coming of the Incas.

"Their culture may be placed on a plane with the pre-Inca cultures of the coast of Peru, and the gold-work of the Cañaris resembles closely that of the pre-Inca culture of that region.

"Uhle classifies the remains in this region as of two pre-Incan epochs, the first of which he calls the Tiahuanaco period, and the second the Tacalzhapa period. He attributes the greater part of the gold objects which we have described and figured to the first period, which he states is of slightly higher esthetic development."

The magnificence of this evidence of a ceremonial and civic life was compared to that of ancient Egypt and Etruria — the latter of which was featured in Bergen's 2019 *Legend of the Four Cities* with its connection to the Mycenaean Greek gods and the Celtic Irish gods.

The discrepancy as to whether Cañaris was in Ecuador or Peru is one of changing borders, with the most ancient of maps showing Cañaris in Quito before Ecuador even existed as a country, with Peru bordering Quito to the south. On some maps, Quito is a subregion of greater Peru, and on others, Peru extends all the way to the Gulf of Panama with Quito being just a city rather than a vast kingdom.

Ecuador didn't exist when Cieza de Léon wrote his chronicles, but it did when Saville wrote about the golden treasure of Sigsig. Today, Tumebamba is located in Ecuador near Cuenca in the Azuay Province which borders the Cañar Province.

The Cañaris of South America are surely as extinct as the Canarii Guanches of Africa. The "degenerate" Incas barged into their province and took over, and what the Incas didn't usurp, the Spaniards exterminated.

Degenerate refers to what the Incas became toward the end of their civilization under poor leadership, not the noble race they started out to be.

Markham's 1864 translation of Cieza de Léon's *First Part of His Chronicle of Peru* described the original Incas as having a perfect form of government for the betterment of the world:

"If good government consists in promoting the happiness and comfort of a people, and in securing them from oppression… if a civilizing government is one which brings the means of communication and of irrigating land to the highest possible state of efficiency, and makes steady advances in all the arts — then the government of the Incas may fairly lay claim to those titles.

"The roads, the irrigation channels, and other public works of the Incas were superior to anything of the kind that then existed in Europe."

Their architecture was grand and imposing. Their pottery and ornamental work was comparable to that of the Greeks and Etruscans. They were skilled metallurgists in gold, silver, copper, and bronze, as well as in stone.

"Their laws showed an earnest solicitude for the welfare of those who were to live under them. Above all, their enlightened toleration, for the existence of which there are the clearest proofs, is a feature in their rule which, in one point of view at least, and that a most important one, raises them above their contemporaries in every part of the world."

Cieza de Léon said that "the Incas ruled with such wisdom that few in the world ever excelled them, and… if the ancient polity had been preserved, it would not have failed to bring the Indians nearer to the way of good living and conversation, for few nations in the world have had a better government than the Incas."

Many tribes wanted to join the Inca Empire. They expanded by setting an example of how life could be. This is a far cry from the Incas under Atahualpa, the last of the Sapa Inca kings whose death at the hands of treacherous Spaniards is told in Bergen's 2019 *Star People of the Americas*.

The Cañaris were great enemies of the Incas, who were led by Atahualpa then known for committing atrocities, according to Markham's 1907 translation of Gamboa's *History of the Incas*. His 1871 translation of Garcilasso's *Royal Commentaries of the Incas* hinted at the cruelties of the later Incas.

Tupac Inca Yupanqui conquered the Cañaris province. They knew that they could not withstand his army, so they joined him voluntarily having been given an ultimatum. Prior to joining the Incas, they had worshipped the Moon as their principal god, along with large trees and remarkable stones, especially jaspers, as being secondary deities.

Upon the arrival of the Spaniards, the Cañaris joined with them and became spies and allies against Atahualpa. For this, Atahualpa punished them severely, endeavoring not to leave a single one of them alive:

"If he [Atahualpa] had been an Inca, he not only would not have

committed those cruelties and abominations, but he would not have even imagined them. For the tradition of our ancestors was to do harm to no man, not even to enemies, and certainly not to relations, but rather much good.

"Therefore do not say that he who acted in opposition to our ancestors was our relation… You offer a grave insult to them, to us, and to yourself, in calling us relations to the cruel tyrant who made servants of kings, and of those few of us who escaped from his barbarities."

Markham's 1864 translation was explicit in its chillingly vivid descriptions of the horrors witnessed by Cieza, which highlight the probable state of humanity upon the arrival of extraterrestrials who were so determined to lift us up from this gruesome horror show. Many were lifted up such as the original Incas, but pockets of humans remained with their grisly rituals.

The star people never intended to personally teach every human on Earth — they established colonies of enlightened humans with the expectation that we would spread this new way of life to our neighbors. This was the method used around the world, and while even the enlightened colonies slid backward to some extent upon the departure of the gods, they still retained enough learning to lift the world's people several notches.

Atahualpa had been dead 15 years by the time Cieza traveled Peru, so what he witnessed cannot be attributed to the original Cañaris, nor to the benevolent elder Incas. Even in those days, the Peruvians were considered "gentle" in comparison to the "wild natives" of Popayan who lived beyond the borders of both Quito and the Incas.

Cieza believed that the Popayans had never been under anyone's rule except their own which, if true, could give us a glimpse of humanity upon the arrival of the deities. Cieza said that the Popayans had never been Inca and that as soon as Spaniards moved in too close, they abandoned their own villages and burned them, retreating farther into the dense forest. These were a warlike people whose enemies were beheaded, cut into pieces, and eaten with gusto. They were not alone:

"The lords or caciques and their captains have very large houses, and near the doors there are stout canes that grow in these parts, on the tops of which are placed many heads of their enemies.

"When they go to war they take sharp knives made of reeds or flint, or the bark of canes, which they can also make very sharp, and with these they cut

off the heads of their captives. To others they give the most terrible deaths, cutting off their limbs, eating them, and placing their heads on the tops of canes… These Indians are great butchers in the matter of eating human flesh."

In a small village west of Anzerma north of Popayan, Chief Ciricha lived in a big house near which was a court surrounded by canes, "on the top of each was the head of an Indian which had been eaten." These Indians were "even greater butchers and eaters of human flesh" than those of nearby Caramanta.

When Cieza was serving under Juan de Vadillo, they entered a village in which all of the maize had been carried off, and the soldiers were miserable with hunger. They hadn't eaten any meat in over a year except for horses and dogs, and so:

"… twenty-five or thirty soldiers set out to procure, or to speak more plainly, to rob whatever they could find, and near the great river they came upon some people who fled for fear of being seen and taken prisoners by us.

"Here the soldiers found a great pot full of cooked flesh, and they were so hungry that they thought of nothing but eating it, supposing it was the flesh of creatures called *cuis* [being small rabbits or guinea pigs] because some came out of the pot.

"As soon as they had well eaten, one of them took out of the pot a hand with its fingers and nails, and they also found pieces of the feet and other parts of a man… the sight of the fingers and hands caused them much sorrow" — but they were no longer half-dead with hunger.

Not all tribes were like this, others had clearly come into contact at some point with a more evolved peoples who taught them a different way of life. Neither were the Spaniards any more evolved in their treatment of natives, demonstrating the ease in which we humans devolve back into our bestial origins.

In the province of Arma, fortresses were built of stout canes which were also placed in rows by twenties like a street. Armed Indians were covered in gold from head to foot. In this place they cut out the hearts of their enemies and offered them up to the gods, and then ate the body of the victim.

Outside the fortresses where the common folk lived, the Indians were so

fond of eating human flesh that just as a child was about to be born, they cut open the mother's belly, pulled out the infant, and then toasted and ate it along with the mother.

It's very difficult to read of these unimaginable horrors — we don't want to believe that humans are capable of such heinous acts. But it's also important to fully understand the true nature of humans which extraterrestrials worked so hard to change. Some ancient astronaut theorists interpret extraterrestrial history with humans being enslaved to build pyramids and great stone cities, but Bergen's 2019 *Forbidden Islands of the Gods* puts forth an alternate possibility — one in which this work detail was actually them teaching us how to be builders, farmers, stonemasons, and so forth, by apprenticing us in these jobs.

The trouble is that not everyone wanted to learn. We didn't want to change. We didn't want to give up cannibalism which was easy work, and replace it by being farmers which is hard work. It is easier to hate strangers which makes them easier to eat, than it is to get along with them and join forces as friends.

So yes, in some regions they did teach us whether we wanted it or not, which meant making us work. It's easier to lie in wait and bonk a random passerby over the head and throw him into a cooking pot than it is to raise a herd of milk cattle. It's easier to rob your neighbor of his hard work than it is to work yourself. In that sense, they did "enslave" us into learning, just as we force kids to go to school whether they want to or not.

Today's historians do not accept that cannibalism was our way of life in spite of ancestral stories from around the world. We all want our ancestors to be held in high esteem so we gloss over their dirty deeds and explain it away. A current theory is that they only did it to frighten away the conquistadors, or that we don't have enough eyewitness testimony to believe that they did it at all, in spite of archeological proof of cannibalism in diverse regions across the globe.

Arma, Pozo, and Paucura are encompassed within the Quimbaya region where the golden airplane artifacts were found, predating by centuries planes, trains, and automobiles, so we know that the deities were there, and yet our vulgar habits were still very much in play upon the arrival of the conquistadors and appear to have been long-established.

In the province of Paucura, whose customs were the same as those of the people of Arma:

"Among the houses of the chiefs they have stout canes planted in a circle so as to form a cage, from which those who are put in cannot possibly escape. The captives taken in war are put into this cage and very well fed, and when they are fat, they are taken out on days of festivity, killed with great cruelty, and eaten…

"It is worthy of note that when they wish to kill any of these unfortunates with the intention of eating them, they make them kneel down and bow their heads, and then give them a blow on the back of the neck with such effect that they never speak again."

Cieza witnessed "the prettiest Indian girl" he had ever seen in these provinces run shrieking from the sight of Spaniards toward the Indians of Pozo. Before the Spaniards could save her, a Pozo man "gave her a cruel blow on her head, while another came up and beheaded her with a stone knife… They then drank her blood, and ate her heart and entrails raw, carrying off the head and limbs to eat on the following night."

God help the poor women who were married to chiefs. The wives of Chief Nabonuco laid themselves down every night to become his bed. Two laid longways to form the mattress, and a third crossways to form his pillow. A fourth woman he took by the hand intending to eat her.

In several of these places when chiefs died, their wives were buried alive along with them. In Quito, "They [the Cañaris] place their dead in tombs resembling those made by their neighbors, and also bury the women alive, together with arms and food."

The chiefs in the Valley of Nore collected all of the women they could find from the land of their enemies, took them home and "used them as if they had been their own." The resulting children were raised "with much care" until they were 12 or 13 years old, at which point, being plump and healthy, the chiefs "ate them with much appetite, not considering that they were of their own flesh and blood. In this way they had many women solely to bring forth children, which were afterwards to be eaten."

In other words, they raised humans for food just as we raise livestock for food. Such activities were not limited to the Americas where cannibalism spanned North, Central, and South America. This lovely little human trait spanned the globe from the British Isles through Europe, the Middle East, and everywhere beyond.

None of our ancestors were civilized, being equally guilty of heinous

crimes, and yet we point fingers of blame against one another's ancestors. We were all the cruelest of invaders against our neighbors.

This is what the Nordic extraterrestrials walked into — humans of the most barbaric nature — and these are the traits which they endeavored to cure us of.

We've come to believe that natives sacrificed humans at the behest of pagan gods, but that wasn't the case. These deities did everything in their power to put a stop to human sacrifice, animal sacrifice, and cannibalism. That we still engaged in horrific rituals was against the teachings of pagan gods around the world, just as children defy the authority of their parents today. This is human nature.

As we've seen, the gods of the Incas were enlightened and uplifting, but once they left us to our own devices, we embraced some aspects of civilization such as agriculture and communal living, but fell back into the old bloody rituals. Then came the invaders who annihilated both the Cañaris of South America and the Canarii of Africa.

Markham's 1864 translation of Cieza de Léon's *First Part of His Chronicle of Peru* spoke of the extermination of the Inca Empire. Fifteen years after the seizure of Atahualpa by Pizarro:

"A terrible devastation had spread over the length and breadth of the land. Over and over again Cieza de Léon mentions the destruction of the people. In every valley he entered, [the Incas] had been killed by the Spaniards by thousands, and their buildings reduced to ruins. In many districts the whole population had been exterminated…

"[Cieza de Léon] saw the palaces and storehouses of the Incas in ruins, the flocks slaughtered, the grand roads destroyed, and the posts for pointing the way in the deserts used for firewood. His barbarian countrymen pulled down the great works of irrigation and turned thousands of acres of fertile land into desert."

We know the end of the story, how the Incas, the Cañaris, and the Canarii were exterminated, but we still can't explain how two diverse regions of the world, separated by thousands of miles across oceans, were so closely linked by language, mummies, holes bored in skulls, Quippoe writing, and other inexplicable customs.

Ancient maps of South America even placed a mysterious city called

Tenerife in Colombia, north of the Quimbaya region. Was this named for a local tribe? Or did the conquistadors so-name it, and if so, why? Did the location or its people remind them of the Canary Island of Tenerife in some way?

Markham's 1907 translation of Gamboa's *History of the Incas* suggested that the people of Peru and other "nations of these parts" migrated to islands in the Atlantic Ocean:

"From this we may clearly understand that if, in these parts they have a tradition of the great flood, this great mass of the floating islands which they afterwards called the Atlanticas, and now the Indies of Castille or America, must have begun to receive a population immediately after the flood, although by their account, the details are different from those which the true Scriptures teach us.

"This must have been done by divine Providence through the first people coming over the land of the Atlantic Island which was joined to this, as has been already said."

They would have crossed the South American continent to reach the Caribbean Sea and Atlantic Ocean, as Peru borders the Pacific Ocean, though this is easily done by traveling north and crossing the narrow Isthmus of Darien (now Panama).

The Indies of the Caribbean would have been islands off the western coast of Atlantis, probably not a part of Atlantis proper. If they were anciently connected to a land mass, it would have been the Americas as a much wider bridge connecting North and South America than what currently exists.

Cañaris~Canarii, Tenerife~Tenerife, and Gorgona~Gorgades — in yet another naming coincidence, islands off the coast of South America just north of the Kingdom of Quito were known as Gorgona and Gorgonilla, suggestive of Greek goddesses known as the Gorgons.

The Gorgons were born of the goddess Ceto, a 2nd generation goddess whose rank was the same as that of the Titans and Gigantes, and they lived on islands off the west coast of Africa. Eight hundred miles southwest of the Canary Islands are the Cape Verde Islands, believed to be the more ancient Gorgades Islands — home of the Gorgons.

As daughters of Ceto, they would have been sisters to Queen Semiramis,

the queen who spawned an entire army of Amazon warrior women. Here we have giant women descended from the Greek gods, and some of these women colonized the Gorgades Islands just as giant warrior women populated the Canary Islands.

According to Rees' 1819 *Universal Dictionary*, Diodorus Siculus equated the Gorgons with the Amazons, being "two warlike nations of women who inhabited that part of Libya which lay on the Lake Tritonidis." This places a faction of Gorgons in the Berber region of continental Africa as well.

Banier's 1740 *Mythology and Fables of the Ancients* described "the head of the Gorgon, that frightful monster, that enormous and formidable head, the amazing prodigy of the Father of the Gods." This is how Medusa's head looked after being decapitated. Originally, the Gorgons were depicted as beautiful, charming young women who lived "beyond the ocean at the extremity of the world, near the regions of night."

As the Gorgades Islands were off the coast of Africa, this region of night could have been Antarctica. Pomponius Mela's 43 A.D. world map shows the Fortunate and Hesperides Isles adjacent to one another, with the Gorgades farther south.

His map bears no resemblance to the actual shape of Africa, but one can try to extrapolate based on the location of Spain, the Horn of Africa, and the various shoreline points and dips. The Gorgades were about halfway between, just past a large point — a point which separated them from the Hesperides.

Based on Mela's map, one could argue for the Bissagos Islands off the coast of Guinea-Bissau, or one could argue for São Tomé and Príncipe in the Gulf of Guinea. One could even make a case for Madagascar and its surrounding islands on the opposite coast. That's the trouble with ancient maps whose representations, while detailed, are not easily matched to modern geography.

None of these match the Cape Verde Islands which are generally accepted as being the Gorgades. Münster's 1552 map of Africa depicted an island between the Canaries and Verdes, which if this represented the Hesperides would then match the Verdes to the Gorgades, with the Hesperides now sunken into the sea. In 1570, cartographer Ortelius grouped the Gorgades and Hesperides as being part of the greater Cape Verde group.

These are the difficulties with overlaying ancient maps onto modern

shorelines, especially when geography changes over time. The sea level has risen enough to submerge many islands, while others are newly created by volcanic activity.

Whatever the true location, the Gorgades were home to the Gorgons whose sisters included not only Semiramis, mother of Amazons, but two sisters who "came into the world with grey hairs." These grey-haired sisters were Pephredo and Enyo. Being born with grey hair is a trait shared with the Pandore tribe of India whose grey-haired babies had eight fingers and toes.

The Gorgon Medusa was so captivating that the god of the sea was smitten with her, and "upon the grassy couch of a beautiful meadow, adorned with all the gay flowers of spring," he gave Medusa "convincing proofs" of his love. Medusa was "a consummate beauty" who "kindled the desires of many lovers who sought to marry her, but of all the charms of her person, none was more attractive than her fine hair."

Depictions of Medusa as a hideous monster were connected to her death rather than her life, especially with her severed head credited with the power of turning men to stone, in one case the inhabitants of an entire island.

This "power" matches that of the giant Balor of Ireland and the god Siva of India whose abilities can be attributed to advanced weaponry that they wore on their heads which came to be known as a third eye, as described in Bergen's 2019 *Fairies of Ireland*. Imagine combining a small, portable weapon with the giant, severed head of a woman who adorned her hair with snakes. This is the stuff that legends are made of.

Banier wrote that the Gorgons "had but one eye" which they passed back and forth between them, which again suggests a weapon like that of Balor and Siva:

"The Gorgons turned those into stone whom they looked upon, and that it was by this kind of death that Perseus, in presenting Medusa's head, desolated the island of Seriphus whose inhabitants he petrified, together with their king."

It was during the passing of this eye from sister to sister that Perseus was able to approach Medusa and slay her. The Gorgon Medusa led an entire troop of women in battle:

"Libya anciently produced whole nations of women who, by their warlike

disposition and courage, [became] the astonishment of the world."

The Amazons "maintained a war against Perseus where they signalized their valor and prowess exceedingly, under the conduct of Medusa their queen." This would explain why Perseus sought to slay Medusa.

Originally Medusa ruled over the Amazons of Lake Tritonis in northern Africa, but due to her "violent passion for hunting and war, she laid waste all the lands of the neighboring people."

A contradictory legend credited the Gorgons with being "princesses of great wisdom and valor who governed their dominions with excellent order." Their talent for leadership was of the "highest degree" and as such, was conducive "to the good management of the kingdom."

Either Medusa lacked the benevolence of her sisters, or her reputation was shredded by the men she battled. Considering that at least some Amazon wars were fought in self defense, being that these women were often targeted by men who wanted to kidnap them, the truth is likely a combination of all legends.

Men desperately wanted to have sons by these giant women — big, strong sons whose fighting skills would match their great size — and Amazon women were accustomed to choosing their own mates, so they were targeted for kidnapping and forced to become wives of men that they did not choose.

The Gorgades Islands, Fortunate Isles, and Hesperides Isles off the west coast of Africa were all associated with Otherworld colonies, and the Hesperides were visited by the Tuatha dé Danann, an Otherworld colony of benevolent teachers in Ireland.

Manannán mac Lir was the Irish god of the sea who owned a fleet of transcontinental ships. These ships were self-propelled, self-navigating, voice-controlled vessels capable of crossing thousands of miles of ocean with ease.

This is similar to self-driving cars and cars with navigational GPS systems, and we routinely use voice-commands for vehicles, computers, and televisions — technologies that the Gentry utilized in the Bronze Age which earned them the nickname of *magicians*.

Lugh was another Irish deity who owned one of these ships. Lugh's ship was described as a narrow canoe, or having a narrow stern of copper, but according to Hull's 1906 *Text Book of Irish Literature*, it was a "magic copper

boat … which needed no oar or rudder, but went directly to whatever place its master desired." Even as a canoe it responded to verbal commands.

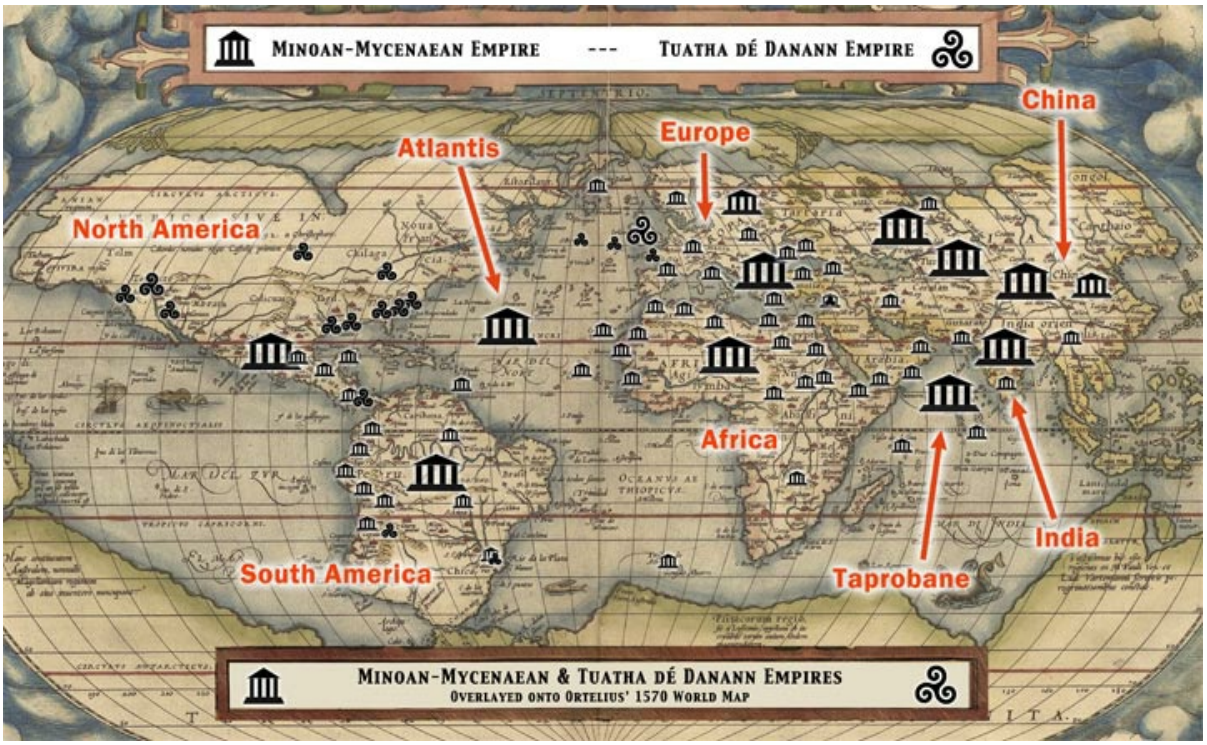
The Hesperides Isles were programmed into the navigational systems of these ships, as evidenced by the legend of Manannán mac Lir whose ship responded to voice commands, as told in the 1884 *Gaelic Journal*:

"'Accordingly we demand of thee, thou canoe of Manannán, which art under us, to sail with us to the garden of the Hesperides.' And this command was not neglected by the canoe, as was its custom, for it sailed forward in its career upon the tops of the green-sided waves, straight across all abysses, until it reached the harbor and shoreport in the lands of the Hesperides."

In other words they told it where to go, and under its own power Manannán's ship sailed there automatically. These ships traveled back and forth from Ireland to several distant locations including the Hesperides, and possibly South America.

A point-by-point case is made in Bergen's 2019 *Lost Kingdoms of the Americas* for transcontinental travel between Ireland and South America using one of these ships, and references to the Irish Dananns colonizing North and Central America are detailed throughout this series, particularly the east coast of the United States which was anciently known as Great Ireland.

Colonies in faraway lands across the ocean were a trademark of the Tuatha dé Danann, who later became known as the fairies of Ireland. Another trait of these entities was speaking in a whistled language as was done in Ireland and on the island of La Gomera — one of the Canary Islands.



According to Irish legend, the Tuatha dé Danann ruled over the Fortunate Isles, a group of mythical islands that ancient mariners sought but were never quite sure where to find. The Canary Islands are a leading contender. Only by invitation could an ordinary mortal visit this magical region, and such invitations were rare. Ireland was also connected to the Canary Islands and Peru by customs relating to their dead, as shown in the "Canary Islands" chapter.

Is it possible that extinct cultures separated by thousands of miles, a continent, and an ocean had similar names and customs without being linked? Yes, it is possible. But when you take into account the mass of evidence in every corner of the world, with all of our collective ancestors pointing up at the sky, how can you not acknowledge the truth?

Another oddity of the Peruvians and Guanches was that both mummified their dogs. Gliddon in his 1860 *Types of Mankind* spoke of the remains of an immense dog found with remains of the extinct Guanches. This skeleton was taken to Paris.

The 1889 edition of the *United Service Military* spoke of the "great war-dogs of the Guanches, the aborigines of the Canary Islands — [islands] which were named from the multitude of great dogs there."

These dogs protected the islands from Bethencourt for awhile, and from

Spanish conquerors who succeeded him, but in the end the invaders won in spite of the giants and their war-dogs who were vastly outnumbered. Even the women warriors fought bravely, but waves of invaders landed in droves, each picking off more islanders until the peoples succumbed.

There is no consensus as to whether the Canary Islands were named for their war-dogs with so many other theories in play. But no one doubts the existence of the mummified dogs:

"The Guanches, especially those of Tenerife and Gran Canaria, embalmed the bodies of these canine warriors, as they did their own, and often placed them in the same cave."

A curious note is that the Greek gods bred guard dogs and herding dogs, and they kept each breed pure by isolating the breeding stock on islands. Bergen's 2019 *Amazon Queens* explored the misinterpreted legends of these dogs. The same was done to isolate breeds of sheep as well, particularly off the west coast of Africa according to Bergen's 2019 *Lost Kingdoms of the Americas*.

Mummified dogs have been unearthed in Peru, as well, according to Glover's 1920 *Dogs of the American Aborigines*. They were found in Ancon, Peru, just north of Lima, and "from various sites that have been excavated in that country." Upland tribes were particularly diligent, where "all the mummies and skulls of dogs found" by Tschudi were "in the ancient graves among the Sierras." Tschudi uncovered several dog mummies about 60 miles west of Lima, Peru.

Nehring described dog mummies from the ancient necropolis of Ancon as representing a collie-type dog, though they did not resemble what we think of as collies. The largest Inca dog found in Ancon was smaller than a sheepdog.

Nehring transcribed a passage from Garcilasso de la Vega showing that the Incas had dogs previous to the Spanish conquest, and that these dogs entered into the religious rites of the Incas. The mummified dogs had thick hair, shorter on the head and feet, but thicker on the neck and breast forming a kind of mane. They were yellowish in color with some brown, and a thick, bushy tail like a wolf.

Glover noted that Eaton recorded the discovery of dog mummies with pre-Columbian burials at Machu Picchu in Peru. Living dogs derived from

the ancient stock were very wolf-like. Dogs of various breeds and sizes were buried. Mummified dogs have also been found in Egypt, and in the Marsh Pass region of Arizona antedating the Cliff Dwellers.

Along with Cañaris~Canarii, Tenerife~Tenerife, and Gorgona~Gorgades, there was yet another naming coincidence between western South America and the Otherworld isles off the coast of Africa — this linking the Incas to the Guanches. The name Guanches is thought to derive from a native term used by the ancient Canarians themselves, possibly Guanch-tinerf which translates as "a native of Tenerife," though Tinerfe was also the name of a Canarian king.

Compare this to Guanchaco, one of the preferred ports of the Incas near Trujillo, Peru. Another coincidence? Maybe, but variants of *Guanc* and *Guanch* were common in place-names across Inca territory.

The island of Atlantis as a bridge between continents would explain similarities between the Berbers, Guanches, and peoples of the eastern Americas, but the Incas and Cañaris were on the opposite coast of South America.

The Nordic Minoan-Mycenaean Empire did have at least one colony on the east coast, several colonies inland and down the west coast, and colonies throughout Mexico and Central America as shown on the map. Bergen's 2019 *Lost Kingdoms of the Americas* gives evidence that continental North America was colonized by the Greek gods as well.

The related Tuatha dé Danann peoples, being the Nordic gods of Ireland and the British Isles, colonized the southern east and west coasts of North America, with at least one colony in Central America, and two in South America.

Crossing the very narrow Isthmus of Darien that connects South and Central America would have given easy access to the west coast of South America from the Caribbean Ocean, and these deities traveled in self-propelled transcontinental ships in addition to flying machines as shown throughout this series.

Also shown on the map are scattered Greek and Irish colonies on islands throughout the Atlantic from the Arctic Circle to Antarctica, including where Atlantis once existed.

The Mediterranean Sea that separates Africa from Europe is well represented, with Mycenaean colonies ringing the entire sea with Greece being one of many Mycenaean epicenters.

The Berber region along Africa's northwest coast, and the Canary, Hesperides, and Gorgades islands off the west coast were centers of the gods as well.

Unraveling the mysteries of the ancient Berbers compelled researchers to undertake an expedition to Algeria in 1900, and the resulting information was published in David Randall-MacIver's 1901 book *Libyan Notes*, coauthored with Anthony Wilkin.

The introductory chapter gave credit to the Egyptian anthropologists of 1300 B.C. who published a record of their theories on the walls of the royal tombs of Egypt dividing mankind into four races, each with its own peculiar dress and characteristic features. Among them, the blond Libyans, whose existence in ancient Egypt and Africa has so vexed modern scholars who cannot explain the anomaly.

These white-skinned, blue-eyed Libyans with their fair hair and beards would explain the existence of blond Berbers in the generations that followed. Even the origin of their language is a mystery, with so many words peculiar to the Berbers.

The Chawia Berbers were "remarkably European in their appearance" and could easily "have passed for Irishmen or Scotchmen." The Kabyle Berbers often had "fair and ruddy" complexions and "deep yellow" hair, while the hair of the blond Aures was generally straight or slightly wavy.

Several tribes made up the ancient Berbers including the Kabyles, Chawias, blond Libyans, Numidians, Mauri, Riffians, and Moors.

Ancestors of the Berbers are credited with leaving behind thousands of dolmens across northern Africa. Roknia is an archeological site in Algeria about 25 miles from the northern coast of Africa. It boasted over 7,000 dolmens that were studied in the 1800s by Louis Faidherbe.

These structures were built on "single entire slabs, and never on built-up courses of stones" and there were "traces of tool-work on the stones."

Much of what General Faidherbe witnessed has long since been destroyed, and in his book, Randall-MacIver assumed that the General had been "mistaken" in his descriptions of the stones because they don't match later discoveries in other sites. That is how one erases history — by disputing eyewitness descriptions of monuments that were later destroyed or dismantled.

We will see the same thing happen in the Middle East with so many monuments being destroyed in our own lifetimes. Descriptions of anything

that wasn't minutely photographed will eventually come under attack by competing scholars. One scholar does not trust the eyewitness description of another, or the pencil sketch, or even the radiocarbon dating. Facts will be endlessly debated into oblivion until one day centuries from now, the very existence of the archeological sites will be doubted.

Ignatius Donnelly in his 1882 book, *Atlantis: the Antediluvian World*, noted that "The cromlechs (dolmens) of Algeria" were the topic of an address made by Louis Faidherbe at the Brussels International Congress. He had examined "five or six thousand" dolmens and concluded that "the dolmens of Africa and of Europe were all constructed *by the same race* during their emigration from the shores of the Baltic to the southern coast of the Mediterranean."

This sweeping statement links the ruins found in the German archeological site of Bernstorf, to those found in Ebla (Syria), Greece, northern Africa, the Land of Hatti, and several other regions along the two seas.

Donnelly asserted that the dolmens of Africa predated the Romans, Christians, and Phoenicians, and were built by an "antique race" from which the Berbers descended. Monuments were also found in America and India. Donnelly wrote:

"The author [Faidherbe] does not, however, attempt to explain the existence of these monuments in other countries — Hindustan, for instance, and America."

These entities arrived en masse, all around the world, to serve as our mentors and teachers. Once they raised our level of knowledge to a point where we could leave the nest, the entities disappeared from our history leaving countless legends of "lost civilizations" in their wake.

Faidherbe suggested that this "antique race" was none other than the tribe who invaded Egypt from the west — with golden hair, blue eyes, and a "lofty stature." He equated them with the Tamehu or Tamhu rather than the Tahennu — in other words, the Northmen rather than the blond Libyans or Mycenaeans.

Compare the names given to these strange arrivals — Tamehu and Tahennu — with the Assyrian god Temennu who was known as the foundation of life, the foundation stone, or the lord of seed.

Up in the heavens, Temennu is the brightest star in the Pleiades constellation, a star known as Alcyone in Babylonia. Plunket's 1906 article, "Star of Stars," suggested that Temennu represented the "star of stars" referred to in an Akkadian tablet, the Akkadians being an empire which ended in 2154 B.C.

In Greek mythology, Alcyone was one of the Pleiades goddesses born of Atlas by Pleione, and these goddesses were among the teachers of the god Bacchus. Atlas was the very Titan from which the island of Atlantis and the Atlas Mountains took their names.

Donnelly did not distinguish between the blond races of Africa as if they were all one people. He did equate them with "Irish colonies from Atlantis" which he named as Fomorians. Ireland's enlightened Tuatha dé Danann evicted the barbaric Fomorians from Ireland. Bergen's 2019 *Fairies of Ireland* details the differences between these two races and how the Dananns came down from the sky.

Fomorian history perfectly matches the Northmen or Vikings from temperament to territory, the only difference being which millennia they lived in. The Fomorians predated the Vikings by thousands of years, their existence in Ireland attested by legends of those who came after. Of these Fomorians, Donnelly wrote that they were…

"a warlike race… very troublesome to the whole world. Were not these the inhabitants of Atlantis, who, according to Plato, carried their arms to Egypt and Athens, and whose subsequent destruction has been attributed to divine vengeance invoked by their arrogance and oppressions?"

Fomorian ships sailed *from Africa* according to the Irish annals, which confused many scholars as to their ethnological identity, though Donnelly posits a theory that they came from Atlantis. There was anciently a region of Africa named Atlantes or Atlantae, so technically both could be true.

Fomorians were among the oldest known races to inhabit Ireland. They were undefeated until the arrival of the Dananns whose technology exceeded that of our own today.

When King Nuada of the Dananns lost his hand in battle, "Creidne, the artificer, put a silver hand upon him, the fingers of which were capable of motion." Some accounts allege that he was provided with a flesh-and-blood hand, perfect in every motion, an accomplishment that would testify to the

amazing technology that they possessed.

Like many scholars, Donnelly believed that the Dananns and Fomorians were related in spite of radical differences in their level of civilization and overall mode of living.

Both were taller than humans, but the Dananns were *tall* or *lofty*, while the Fomorians were veritable giants. The genealogical relationship is based on the concept that every human or human-like being in the world descended from Noah, and thus, all lineages must trace back to him. With this in mind, genealogists sat down and tried to figure out which son of Noah the Fomorians traced back to, and which son for the Dananns, etc., *without having* an actual genealogy already provided as proof. They traced each race as far back as was known, and then extrapolated from there to "fill in" the gap. In other words — they guessed.

This concept would place everyone including Neanderthals, Denisovans, Bigfoot, prehistoric giants, and extraterrestrial deities on the same recent family tree, all descending from Noah, in addition to an extinct species of diminutive humanoids whose bones we discovered on the island of Flores. They stood three-and-a-half feet tall and are scientifically known as *Homo floresiensis*.

As for the "genealogical link" between the Tuatha dé Danann and Fomorians, this information was provided by Tuan mac Cairill, an Irishman whose genetic memories covered centuries, extending back to Ireland as it existed before the Great Deluge. This is the equivalent of someone remembering past lives and using them to fill in the blanks of history.

His story came down to us through Christian monks from a time when they were still converting pagans, and it was these monks who were determined to trace the lineage back to Noah. *Fairies of Ireland* exposed their method of rewriting history by adapting a heathen tale to incorporate Christian principles, and if the revised legend was told often enough, it forever altered history since these "tales" were often snippets of actual history.

Tuan did not claim to be physically thousands of years old — he claimed to remember past lives in which he died and was reborn as a stag, and was reborn again as a boar, and then as a bird, and a salmon, until finally taking human form again. He "remembered" everything that happened in Ireland during each of these animal transformations, and from this arose ancient Irish history of the Irish genealogies that traced back to Noah.

Best's 1903 translation of Jubainville's *Irish Mythological Cycle* spoke of this "glitch" in Irish history, stating that "the oldest texts know nothing of these biblical origins ascribed to the Fomorians by the Irish Christian scholars. The *Book of Invasions* simply says that the Fomorians came to Ireland oversea." He was comparing the simple concept of *oversea* to an elaborate genealogy that traced back to Noah. Neither could the Dananns be traced back to Noah because their very arrival was shrouded in secrecy.

Nobody knew "whether it was over the heavens, or out of the heavens, or out of the earth that they came" because they appeared mysteriously out of dark clouds and there wasn't a single ship to be seen on the ocean to verify their arrival oversea.

Jubainville did note that the *Book of Invasions* referred to Fomorians as *gigantibus*, or giants. One can compare aspects of the Fomorians to the biblical giants such as worshipping the god Moloch, the physical description, way of life and so forth, and from this infer a genealogical connection. A literal connection in the form of "father begat son, who begat son, who begat son" does not exist.

Mycenaean history includes extensive genealogies, and a clue regarding the blond Libyans comes from this history. A nobleman named Polymnestus from the Greek island of Thera begat a son by princess Phronima of Crete. This son grew up to become Battus I of Cyrene, named for the colony that he established (or invaded) in Africa. He sought advice from the Oracle at Delphi on a political situation in Thera and was instructed to establish a city in, and colonize Libya.

This colony was labeled Cyrenaica on the old maps, with its capital city Cyrene situated on the northern coast of Africa across the sea from Greece. Cyrenaica appears on Ptolemy's 150 A.D. map, and it appears on maps representing 824 B.C. although Herodotus fixed its conception at 631 B.C.

As shown in the "Ammonites, Oracles, and Automatons" chapter, the gods behind these oracles shaped history, in this case badgering the Therans of Greece to establish a colony in Libya which later absorbed the excess population of Greece.

These men and women were the power behind the oracles, such as the Oracle at Delphi whose holiness was curiously referred to as "the Pythoness." Oracles were usually statues or objects which "responded" with an actual voice when spoken to, as if a two-way radio were hidden inside. The voice was attributed to an Otherworld deity with each oracle having its own

personal god or goddess to answer the call.

Oracles still existed when historian Strabo was still alive, and he died in 24 A.D., but at that point "the gods had nearly deserted that [Oracle at Dodona] and most other oracles," according to the 1833 *Classical Manual*.

If deities dispensed advice through these oracles in order to guide mankind through the "childhood years" of our civilization, and the oracles were going silent in the 1st century A.D., it suggests a timeline for when the gods left us to our own devices. As with all children, sooner or later parents must allow us to fly the nest and go off on our own, sink or swim, succeed or fail.

Oracular urgency driving Therans to Africa is the traditional version of the settlement of Cyrene, but it does not go back far enough to explain the ancients. In the "Garamantes" chapter, we met Garamantis, the great-granddaughter of King Minos of Crete, with her father being the king of Libya.

We've seen how the Garamantes were linked to the Mycenaeans who built solid stone cities with indoor plumbing. King Minos' palace in Knossos, Crete, dates back to 1700 B.C., and possibly thousands of years earlier, dating it at least a thousand years before Cyrene was "established" by Battus I in 630 B.C., and the Garamantes people still appeared on maps alongside Cyrene, which suggests at the least, coexistence.

Minos' palace boasted indoor plumbing, flushing toilets, and a sewer system, and Crete is situated in the Mediterranean Sea between Greece and Africa. Crete is the perfect stopover when sailing from Greece to Libya or Egypt.

The true founder of Cyrene was a goddess by the same name, a daughter of Apollo, long before its takeover by Battus I. Considering that the Minoan-Mycenaean Empire came to an end around 1100 B.C., then Cyrene's founding of the city long predated Battus.

Whether descendants of the giant Nordic deities were still in control of Cyrene at the time Battus entered the city, or whether he was liberating the city from enemies and delivering it back to what remained of its rightful heirs, the narratives remain silent in their brevity.

What the "short version" left out is the genealogy that linked Battus to the Minoan Empire from which the Mycenaean Empire rose. Battus was the grandson of King Etearchus, who himself was descended from King Minos of Crete.

Abbott's 1895 *History of Greece* clarified the mixup. Battus did not establish Cyrene — *he invaded it* — and took it over. He first established a colony on the island of Platea, and then the city of Aziris on the African mainland west of Cyrene.

From there, he marched into Cyrene and "the Libyans were overpowered, and compelled to accept Aristoteles as their monarch. In this manner he received the title Battus, which was borne by the Libyan native kings."

As for the city itself and who may have founded it, look to Apollo's own daughter Cyrene. In Apollo's day, Libya was ruled by Greek gods, specifically Eurypylus the son of Poseidon, or of Celaeno the daughter of Atlas. *The Argonautica* provided the most ancient details of what happened in Libya.

Eurypylus was vexed by a savage lion that was ravaging his kingdom, and he offered the kingdom to whomever would kill the lion. Because of Cyrene's skill as a hunter, Apollo took her to that part of Libya which now bears her name: Cyrene or Cyrenaica. She slew the lion and was granted the crown.

This gives us multiple accounts of a Minoan-Mycenaean migration into Libya. Beloe's 1830 *Herodotus* sheds more light on these Libyan colonies:

"Such are the people of Libya whose names I am able to ascertain… the country I have been describing is inhabited by four nations only: of these, two are natives and two strangers.

"The natives are the Libyans and Ethiopians, one of whom possess the northern, the other the southern parts of Africa. The strangers are the Phoenicians and the Greeks."

Battus and his son reigned peacefully for 56 years with no changes to the population of Cyrene. Then came King Battus II, grandson of Battus I, who excited more Greeks to migrate to Cyrene at the behest of "the Pythian" Oracle at Delphi. They poured into Cyrene, spreading out into lands that were under the sway of an adjacent king.

This king, Adicran, enlisted the help of Egypt against the Cyrenaeans and a battle ensued. The battle was decisive in favor of the Greeks and few soldiers returned to Egypt. Exasperated with their pharaoh, the remaining soldiers revolted. Meanwhile, the Cyrenaeans were also divided, brother

against brother, each inciting the locals on his behalf. This internal conflict marked the end of 7,000 Cyrenaeans who fell in battle.

Frustrated with all the bloodshed, they sent an envoy to the Oracle at Delphi for guidance. They were advised to take council from the wise men in Arcadia, who in turn sent a representative named Demonax to Cyrene.

The first thing Demonax did after studying the state of affairs was to divide the Cyrenaeans into three groups:

- Therans and their neighbors
- Peloponnesians and Cretans
- The inhabitants of the rest of the Greek islands

He then allotted a portion of land to Battus with some distinct privileges, but all of the other advantages to which the kings had previously arrogated to themselves, he gave to the power of the people.

This was not the end of internal strife, but it demonstrates factions within the Greeks themselves, turning one against another, which would explain the reference to Battus overpowering the existing Libyans. Or it might have been a local tribe to begin with, perhaps related to the neighboring king who entreated Egypt for help.

After the children of the gods, and the grand-children, and great-grandchildren and beyond came into power, the golden cities of the golden empire were no longer controlled by the original deities who came down from the sky. Their descendants were often of mixed blood — Celestial and Human — whose wisdom was the same as children everywhere, instructed by their parents but having a will of their own, often one of rebellion.

All around the world, we have legends of an uprising or overthrow of the elder deities by their descendants, such as the Titanomachy in Greece. The fallen angels in the Bible may have been part of this uprising which, in essence, was a disagreement over interactions with humans. The elder gods held strict laws against commingling, and against teaching us — because many believed that to teach humans was a great sin.

We wonder at it now, but this ban may have been the equivalent of *Star Trek's* Prime Directive which prohibited the advanced peoples of the Federation from interfering with the natural development of less advanced civilizations, no matter how tempting such an intrusion would be.

Consider the ethical implications. When Europeans expanded outward

into the Americas, not only did they establish colonies in a foreign land, they *imposed* their religion and way of life on the Native Americans. They held themselves as superior, they held their religion as the only one to be followed, and they believed that their lifestyle was more civilized. They set out to alter the very fabric of the societies that they came into contact with.

Europeans were not alone in this imposition. Virtually every society, every country, and every religion has engaged in a similar expansion at the expense of somebody else's free will, and it is still happening today. This is at the heart of all religious wars. We justify our deeds by claiming moral superiority over another.

This is also at the core of the battle over resources. Just look at how the logging business goes into a prehistoric rainforest, stomping the very grounds on which an aboriginal tribe has lived unmolested for thousands of years.

We gasp in shock that a colony of humans still lives a Stone Age or Bronze Age lifestyle, and we want to lift them up to our own level of civilization. We want them to live in homes with heating, cooling, and fresh running water. We want them to have sewage systems, agriculture, and herds of domesticated animals to serve their needs. We want their children to sit in classrooms and learn the Grand Teachings of our own society — so we intervene, just as the Otherworld deities intervened.

Wherever you fall in this debate, whether to allow a less advanced people to continue living as they always have, or whether to "civilize" them to your way of life thereby overwriting their free will, this would have been similar to the ethical debate that divided the extraterrestrials who came to Earth.

While you are pondering both sides of the argument, consider this: If the extraterrestrial Gentry had kept aloof, watching and analyzing us without getting involved in our affairs, humankind might still be living in the Stone Age — each and every one of us would be as the aborigines of the rainforest.

Prior to their arrival, we lived on Earth virtually unchanged for millions of years. It wasn't until they came that suddenly, our civilization began to grow by leaps and bounds as we learned a radical new way of life.

We began to see horses as a mode of transportation instead of as meat for our dinner tables, as the Seri of Mexico did, as shown in Bergen's 2014 *Age of Giants*.

We stopped our superstitious cruelty to dogs during eclipses as was done by the Peruvians, Persians, Greenland Eskimos, and several North American

Indian tribes, according to the 1907 *Journal of the Anthropological Society of Bombay*. Eclipses were portents and thus frightening, and since dogs and wolves were believed to have a relationship with the moon for their nighttime howling, our ancestors brutally forced them to howl in the hopes of bringing the moon back.

Perhaps this fear was rooted in the very real phenomenon of a time when the world was in darkness for an extended period, and the gods arrived in conjunction with the return of the sun and moon to help the people of Earth. This is explored in Bergen's 2019 *Star People of the Americas*.

The gods entreated us to stop eating other humans for dinner as was done all around the world, a nasty little trait of ours that the Nordic aliens of the Bronze Age forbade, as shown throughout this series.

We stopped living on the run, and instead gathered into villages and towns and cities. Farms sprang up and we learned how to stockpile food for the winter. Reading, writing, arithmetic, farming, human and veterinary medicine, building, weaving, keeping track of our own history — all of these achievements came at the behest of the visitors from the stars who broke their own rules in order to teach us.

Humans are not always the most receptive of students. We are a stubborn race, and prone to war. From time immemorial we've engaged in warfare, sometimes for the pettiest of reasons. Nor did we refrain from our bloody rituals all at once. After the gods left us, we reverted back to some of our barbarous ways, such as sacrificing redheads as was done in Egypt.

For their own safety, the Gentry protected themselves inside stone cities, or at the top of mountains, or in caves with movable hidden doors to seal the entrances. They isolated themselves on islands, separate from the mainland. We were dangerous to one another, and to the visitors from the stars.

The Tuatha dé Danann, being the ancient gods of Ireland, had strongholds on remote islands out of reach of ordinary navigators, while Africa boasted the Hesperides, Gorgades, and Fortunate Islands, all of which were populated with Mycenaean deities and visited by Irish deities. The lost island of Atlantis was home to these deities as well, but there was another continental island which was a world unto itself: the lost island of Taprobane whose history is explored in Bergen's 2019 *Forbidden Islands of the Gods*. All were strongholds of these beings from the stars who lived among us for a time, teaching us, commingling with us, having children with us, and sometimes vexing us.

Canary Islands — the Fortunate Isles

For all of the aspects of human history which have since been destroyed, particularly those which featured the Nordic race of extraterrestrials at a time when they lived on Earth, indications of their existence still remain in the form of giant bones, genetics, and the mythology of races around the world.

Greek and Irish legends often spoke of distant islands on which these Otherworld beings lived, including the Fortunate Isles and the Hesperides Isles. Ancient maps placed these two island groups off the west coast of Africa. One such map is attributed to Roman geographer Pomponius Mela who lived in the 1st century A.D.

Today, the Fortunate Isles are equated with the Canary Isles, home of the Guanches people. The Guanches were anciently "tall and handsome men, with yellow hair reaching below their waists," according to Sayce's 1893 *Races of the Old Testament*. Their counterparts in Morocco were large, broad-shouldered men with fair golden hair, blue eyes, and clear freckled skin which Sayce compared to the fair Celts.

Although this tall Nordic variant of the Guanches vanished, the Spaniards and Portuguese brought us descriptions of the Guanches as they existed from time immemorial, before invasions altered the genealogy of the islands to forever erase what may have been pure descendants of the Gentry.

Babcock's 1918 article, "Pre-Columbian Notices of the Inhabitants of the Atlantic Islands," took us back to the year 1341 A.D. when a flotilla of ships sailed out of Spain in search of islands then known as "the Rediscovered." Their intentions were not honorable.

Equipped with horses, weapons, and warlike engines for storming towns and castles, they set out to pillage, plunder, and capture slaves.

In the Canaries they found distinct differences between peoples from island to island, even in the language they spoke. On the island thought to be Grand Canary, people lived in sturdy houses built with "much skill of square stones covered with large and handsome pieces of wood." Finding several of the houses closed, the Spaniards "broke open the doors" and plundered the food stores. All of the houses were very clean inside "as if they had been whitewashed."

Inside a building interpreted to be a temple, nothing existed except for the stone statue of a man holding a ball, his nakedness covered only by an

apron of palm leaves. The soldiers took the statue back to Lisbon along with four young, beardless men with handsome faces, and "long light hair" which "veiled their bodies down to the waist."

They were no taller than their captors, but robust of limb and "very intelligent." They sang sweet songs and danced "almost as well as Frenchmen. They were gay and merry and much more civilized than many Spaniards."

In spite of having been abducted from their plundered homes, the Canarian men "showed remarkable faithfulness and honesty, for if one of them received anything good to eat, before tasting it he divided it into portions which he shared with the rest." And yet the invaders called them *savages*, simply for differences in dress and lifestyle. Their only weapons were stones and clubs, they did not know how to make bread, and they considered it an abomination to kill animals.

Wilde's 1840 *Narrative of a Voyage to Madeira, Tenerife and Along the Shores of the Mediterranean* said that they plowed the land with the horns of bullocks and did not know metallurgy. They believed in both a Supreme Being and a future state.

Wilde quoted Humboldt as saying that: "What remained of the Guanches perished mostly in 1494 in the terrible pestilence called the Modorra which was attributed to the quantity of dead bodies left exposed to the air by the Spaniards after the battle of La Laguna. The nation of the Guanches was therefore extinct at the beginning of the 16th century. A few only were found at Candelaria and Guimar."

Gliddon in his 1860 book *Types of Mankind* asserted that "the entire race of the Guanches at the Canary Islands was exterminated by the Portuguese during the 13th and 14th centuries — not a living vestige remaining to tell the tale."

Babcock spoke of a 1382 A.D. expedition in which 13 sailors lived on Grand Canary for seven years, teaching the islanders Christianity. It's an odd statement considering how Christian the islanders appeared to be, by virtue of their actions, prior to the arrival of the soldiers, and how *unChristian* the Spaniards were when plundering the islands and kidnapping the residents.

Bethencourt arrived in 1402 and began his "conquest" of the Canaries, which was not fully completed during his lifetime. A Portuguese expedition conducted a "slave raid" on the island of Palma in 1443, capturing a queen of "extraordinary size."

Again this word — *civilized* — being thrown about by slavers and plunderers. These accounts "were from the Christians of the four islands [Lanzarote, Fuerteventura, Gomera, and Ferro] who would occasionally go to [the island of] Tenerife by night, and carry off men and women whom they sent to Spain to be sold as slaves." How very Christian of them!

During the lifetime of Father Espinosa, there were still "living Guanches" on the island of Tenerife, whose "white and rosy attractiveness" contrasted the brown natives on the opposite side of the island. In other words, the Spaniards didn't just kidnap brown and black natives, they kidnapped white natives as well — natives which may have been descendants of the Greek gods.

The men of Tenerife Island "painted their bodies with the juice of herbs green, red, and yellow, producing beautiful devices, and in this manner showed their individual character much as civilized people do by their style of dress."

Some historians equate the Canary Islands with the lost island of Atlantis and the Greek gods who lived there. Browne's 1834 *Letters from the Canary Islands* suggests that the Canary Islands were the Fortunate Isles of the ancients, as well as a remnant of Atlantis itself, named for Atlas, son of Neptune — a son who excelled in astronomy, astrology, and ship-building. Donnelly's 1882 book on Atlantis named Poseidon as the father of Atlas, both being gods of the sea whose names were often interchanged.

Browne wrote that descendants of Poseidon (as Neptune) reigned over Atlantis for 9,000 years until earthquakes and deluges brought their land to a place of desolation, and in the space of one day and night, Atlantis "at once merged into the earth, and the island itself being absorbed in the sea entirely disappeared, and for a long time afterwards the sea was unnavigable on account of the rocks and shoals that existed thereabouts." This description perfectly matches a region of the Atlantic Ocean known as the Sargasso Sea — the bane of ancient mariners according to Bergen's 2019 *Lost Kingdoms of the Americas*.

Plato testified that Atlantis was a vast island in the Atlantic Ocean opposite the Straits of Gades (or Pillars of Heracles), being a narrow channel that separates Spain from Africa. Several island groups are believed to be remnants of the sunken continent: the Azores, Madeiras, Cape Verde Islands, and Canary Islands. This would explain the genetic marker whose origins we cannot find.

The Canaries are volcanic and even today, the island of El Hierro convulses with earthquakes and submarine eruptions even though most of the volcanoes are considered extinct. A major series of eruptions occurred from 1730 to 1736 A.D. on Lanzarote Island — the same island whose volcano created the Tunnel of Atlantis, being the longest known submarine volcanic lava tube in the world extending for 5,000 feet. The tunnel was formed 20,000 years ago.

Tenerife was home to the Guanches who were "famed for their tall stature, and sometimes attained an incredible height." A descendant of the king of Guimar was a whopping 14 feet tall and boasted 80 teeth. His skeleton was preserved in a cave for many years after his death. Browne gave his height as being in Spanish feet, with a footnote converting it to 12-feet 11-inches of English measure.

Wilde sized this mummified skeleton at 15 feet tall with 80 teeth, based on the testimony of an English traveler who saw 300 mummies including the Guimar giant.

The mummies were decorated with small laces, knotted in a peculiar manner similar to Quippoe writing. Were they grave markers like we use today with dates of birth and death? Did they name family members? Heroic deeds? Titles of honor?

Hanging from the laces were little disks of baked clay which Wilde compared to disks found in Meath, Ireland. The cranium of one Tenerife mummy "coincided in many respects with the forms of those curious Celtic heads lately found in the Phoenix Park" — referring to a location in Ireland where ancient, Hibernian sepulchers were discovered complete with skeletons.

The Irish skeletons were a little over 6 feet tall, a far cry from the Tenerife skeleton, nor were the Irish skeletons equated with the "first, or aboriginal race" who built the mounded structures such as New Grange in Ireland.

Pettigrew's 1834 *History of Egyptian Mummies* equated the Guanche mummies with ancient Peruvians:

"The corpses are often decorated with small laces to which are hung little disks of baked earth that appear to have served as numerical signs and resemble the Quippoes of Peruvians, the Mexicans, and the Chinese."

That gives us five diverse countries whose ancient peoples decorated the dead with small disks attached to Quippoe knots — China, Ireland, the Canary Islands, Mexico, and Peru — which if you traveled from one to the other as the bird flies would take you about 15,000 miles.

Quippoe, Quippus, or Quipu is an ancient form of writing found in Canada, Mexico, Peru, Hawaii, Polynesia, China, Japan, Tibet, India, Siberia, Ireland, the Canary Islands, and specifically by the Incas of Cuzco in Peru. Clearly this was a worldwide phenomenon dating back to when the gods lived among us.

Knotted threads or cords of various colors, some weighing up to 12 pounds, documented everything from laws to tax registries. They kept track of the population census, a list of armies and weapons, soldiers and stations, food inventories, birth and death records, and major historical events, all chronicled by tying knots onto strings.

Each knot had its own meaning based on the type of knot, direction of the knot, color, and material. If you can imagine the diversity of macramé knots, embroidery knots, naval knots, and crochet knots, you'll get a glimpse into how such a system might work. We communicate with a 26-letter alphabet and a 10-digit numeric system, as well as in Morse Code, both of which give us tens of thousands of words and unlimited information.

Edwardes' 1892 *Guanches of Tenerife* spoke of scores of mummified aborigines found in a Tenerife cave which the author feared would be used as fertilizer to forever vanish from our historical record. Some skulls were put on display including one with a "lock of golden hair still adhering to [its] withered scalp."

The Spanish conquest was their final end. Edwardes remarked, "How could it have been otherwise, when it was a cardinal principle with these eccentric filibusters of Spain to go on their errands of conquest with the sword in one hand and the cross in the other?" The conquest of the Guanches was completed by 1496 A.D., and any islander who failed to denounce his old beliefs and habits was exterminated.

Nobody knows from which race or country the Guanches originated — northwest Africa, Egypt, Canaan, refugees from Atlantis… there are no end of theories except for the Berber link with its connection to the Greek gods.

European men were struck by the extraordinary beauty of the Canary women as evidenced by a native princess of Grand Canary who was abducted by French explorer Maciot de Bethencourt as she was bathing in the sea. The

Bethencourts were vassals of Spain so they traveled with the Spaniards.

These unsuspecting women were easy prey for the conquistadors because local laws forbade men under *punishment of death* from visiting that portion of the coast which was set aside for women. Thus the women felt perfectly safe until the arrival of the conquistadors, and the unlucky princess was taken to an adjacent island where Bethencourt held an estate. There she was forced to become his nephew's wife. The princess was "so fair that the very sea felt passion for her, and for whiteness she outvied the snow." In the words of his chronicler:

"The priest bathed her afresh in the holy baptismal stoup, whence she went forth so beautiful and strong that M. Maciot, noble Bethencourt's nephew, made her his wife, and from them twain have proceeded the illustrious family of Bethencourt, like flowers from a garden."

Wife is such an innocuous word, lending an air of innocence to such kidnappings — as if the women were willing participants. One can only imagine the precautions that were taken to ensure that these *wives* did not escape captivity.

Island princesses were renowned for the whiteness of their skin, and their fathers were compared to the Greek gods. Princess Dacil was a Guanche from the island of Tenerife:

"Her hair was more golden than the sun, her eyebrows were of the same hue, and she had a dainty mouth, the plump lips of which seemed [to be] made of the purest coral."

A statue of her great-great-grandfather King Tinerfe, from whom the island takes its name, depicted the king as resembling a Greek or Scandinavian god in his features — tall, muscular, bearded, with long curly hair, and a body suggestive of the Greek gods. His facial features so closely resembled Zeus and Poseidon that he could easily have been a brother.

The islanders were a long-lived people with a normal life span of 120 years. Even the 90 year olds could walk 15 miles with ease. Healthy longevity is a common trait of Gentry descendants.

Charles Edwardes in his 1888 *Studies in the Canary Islands* described Tinerfe as the "Homeric and legendary first monarch of the whole island."

Tinerfe's great-grandson Bencomo did not share the facial features or

coloring, which suggests an intermixture, but his tall, muscular body towered over ordinary men at 7 cubits tall which equates to 10 feet, and Bencomo boasted 60 molars which suggests a giant skull having nearly twice the teeth of an ordinary human of 32 teeth.

Bencomo was the last Guanche king. When he realized that to continue fighting the Spaniards meant certain death for his people, he called a truce and addressed his countrymen:

"Forgive me, my beloved country, if I cannot protect thee against the strangers who are about to tyrannize over thee… Forgive this resolution in an unfortunate descendant of the great Tinerfe, and since I can no longer make war with any hope, accompany me to demand peace from your enemies!"

On that day, as Edwardes wrote in his *Guanches of Tenerife*, being the 25th of July 1496, "the Guanche nation ceased to exist." The conquistadors had won.

Were the Guanches a remnant of the Atlantean gods? Legends of giant Guanche warrior women match those of Amazon warrior women around the world, the latter being daughters of the Greek gods whose exploits are featured in Bergen's 2019 *Amazon Queens*.

Marriage customs on the island of Lanzarote included polyandry that allowed women to take multiple husbands which were rotated monthly. Husbands who fell out of rotation served as domestics for the household in a case of male-female role reversal, true to the concept of an Amazon culture, particularly if the women towered over men.

The women of Palma Island were as robust as the men, and both sexes put the puny Spaniards to shame with their great strength. If not for greater numbers arriving without end, the Spaniards never would have conquered the Guanche people.

Compare this to the Cañaris women of South America as described in Markham's 1864 translation of Cieza de Léon's *First Part of His Chronicle of Peru*. Women performed physical labors such as digging, sowing crops, and reaping the harvest, while their husbands stayed at home sewing, weaving, "and performing other feminine offices" — just like Amazon colonies around the world, although the Cañaris women were not referred to as Amazons or described as such.

Upon the arrival of the Spaniards, however, it was women who lugged

the baggage on their backs and carried supplies for the Spaniards. This was explained as being the result of an overabundance of women after men were killed off in wars.

Meanwhile in the Canary Islands, Guanche natives used a giant boulder for athletic exercises. They could lift it, set it on their shoulders, and even throw it over their heads. Their "degenerate posterity" — meaning the Spanish invaders — could not even raise the boulder up off the ground.

One beautiful woman named Guayanfanta was of gigantic size. She was described as being "fair" — an adjective that denoted white-skinned, light-haired women. She fought harder than any man when the Spaniards arrived, determined not to be kidnapped like so many others. As evidenced by their exploits in South America, the Spaniards took particular interest in abducting giants to present as "gifts" to the king of Spain.

When surrounded on all sides by the enemy, the courageous Guayanfanta fought the Spaniards with grim resolution. She grabbed a soldier, hoisted him up under her arm, and ran toward a cliff, presumably to jump off taking an enemy with her, or, in another version, holding the man over the edge while attempting to negotiate for the safety of her people.

Imagine how big this woman must have been to carry a battle-trained soldier under her arm as if he were a rag doll. Another Spaniard foiled the plan, bringing her down from behind by wounding her leg.

Guayanfanta wasn't the only warrior woman on Palma. According to Captain George Glas in his 1764 translation of Galindo's *Discovery and Conquest of the Canary Islands*, the invaders summed it up thus:

"From this and the foregoing story, a tradition has prevailed that the men of Palma were so effeminate and faint-hearted that the war was carried on wholly by the women."

The Spaniards established themselves on the neighboring island of Hierro, from which they made several incursions onto Palma to rob and plunder the natives of their cattle, and to take prisoners to sell as slaves:

"In one of these expeditions, they took prisoners a man and a woman, the latter of whom was sister to one of the chiefs of the island, named Garehagua.

"When she found [out that] they were about to carry her on board their ship, she made such a stout resistance that the person whose prisoner she was

found himself obliged to have recourse to his arms [weapons] to defend himself and to prevent her from getting away, so that in the scuffle he killed her."

She was of the nobility as descended from the ancient Otherworld colony. Keep in mind that when the Gentry arrived on Earth, they didn't settle here permanently. They served as teachers and guides until we were firmly established in a new way of life — one with the tools to better ourselves. They didn't set themselves up in private kingdoms except as places of retreat.

The Gentry inserted themselves as kings and queens over existing humans in order to establish laws for us to live by — laws that would serve us long after they departed. That's why you'll see conflicting accounts of a region with one historian describing the Nordic extraterrestrials and their progeny, while another describes the native humans. Scholars tend to dismiss the account that we cannot explain.

The nobility of the Canary Islands boasted gigantic, white-skinned, yellow-haired men and women, the latter of which were warrior women who kept multiple husbands. It doesn't get much clearer that this was a colony of Amazon warrior women like those in Africa, the Americas, Asia, and Europe.

Another Tenerife marriage custom related to the purity of noble bloodlines. Kings were obliged to marry their equals and if none could be found, they took their own sisters to wife. Kings were not permitted to "debase" the family tree by mixing it with "plebeian blood."

Rycaut's 1688 translation of Garcilasso's *Royal Commentaries of Peru* gave the same account for both the commoners and nobles of the Inca Empire. Lineages were taken into account when matching up couples, with the maidens not younger than 18 years old, an age deemed old enough to govern a family:

"It was not lawful for any to marry out of his own province or people, but, as the tribes of Israel, they were obliged to match within their own lineage and nation."

This ensured that the people of a province were allied not only by nation, but by kindred and blood, strengthening the bond that countrymen felt for one another.

Laurent's 1837 translation of the *History of Herodotus* said the same of

the Agathyrsians who descended from the Greek god Heracles. They lived in the northlands of Sarmatia southeast of Scandinavia and Finland in what is now Russia:

"With them [the Agathyrsians], women are made public property in order that all the Agathyrsians may be connected by blood, and being akin to one another thus, may not be affected by mutual hatred and envy."

This was especially important considering how humans viewed one another prior to the arrival of the Gentry. Outsiders were enemies, and enemies were hunted down and killed, sometimes as a source of food, as was the case in Peru upon the arrival of the Gentry.

Bergen's 2019 *Star People of the Americas* described the "sordid, vile people" who made war on their neighbors just so that they could eat them. This habit was hardest of all for them to give up when learning a new way of life.

We did not previously gather in large communities and by so introducing us, the Gentry expanded upon our definition of friends and family. You cannot teach a man to love the world until he learns how to love his neighbors, so this was the starting point for creating a nation out of a multitude of individual tribes, and for creating a nation bonded by family relations.

The marriage of an Inca prince took it one step further if he was destined to be king. It was the most ancient custom and fundamental law that the heir-apparent marry his own sister, having the same mother and father, she being the only woman that could hold the title as his legitimate wife and queen.

This custom dated back to the arrival of the Gentry, the very "first Incas" who were "descended from the Sun." Manco Capac and his wife, Mama Occlo Huaco, were a brother and sister joined in marriage. Only if lacking a sister could the prince look beyond for a wife, but still he must choose the closest available female relative such as a cousin or aunt.

Keeping the royal bloodline pure explains why the Gentry of Greece and Ireland were portrayed as sexually promiscuous with one another's wives. If they truly were isolated from their brethren in the heavens, whether by accident or intention, they might have been fighting to preserve their race.

Because they were worshipped as deities, maintaining a pure bloodline might also have prevented them from being attacked by humans who vastly

outnumbered them, much as an army of *Dorylus* driver ants can kill an immobilized or small animal.

The Gentry were instantly recognizable in their purest form, easily differentiated even from white-skinned humans. Caucasians aren't technically "white" when compared to snow or a piece of white paper. Even the palest among us looks tanned next to snow, but the Gentry were genuinely snow-white, sometimes even translucent. Humans were frequently at war with one another and if the Gentry commingled to the point of losing their identity, they'd become just another human tribe to be attacked.

Another possibility is that humans are genetic experiments. Perhaps they wanted to control the experiment. Or maybe the prohibition harks back to biblical times when the Grigori Watchers were forbidden to commingle with humans. This taboo is a theme that plays out around the world — although not expressly. The Gentry of Ireland did indeed commingle, and this mixed bloodline produced many Irish kings and heroes.

As for the Gentry being portrayed as sexually promiscuous with one another's wives, they may have been practicing polyandry to keep the bloodline pure, especially since their population did not increase to any great extent in comparison with humans.

Monogamy is a marriage custom in which one man bonds to one woman. Polygamy allows one man to have many wives, but it is polyandry that the Amazons practiced, where one woman was allowed many husbands or paramours.

Variants of polyandry, according to Westermarck's 1922 *History of Human Marriage*, were practiced throughout the Americas, Greenland, Scandinavia, Europe, Oceania, the Middle East, and Asia including Russia, India, Arabia, and Asia Minor. Polyandry was practiced on islands around the world. Among the Cree Indians of North America, brothers sharing a wife was referred to as "brothers in love."

Polyandry traces back to Amazon warrior women such as those on the Canary island of Palma, and Amazons around the world where women did the fighting and often lived in their own private communities devoid of men, commingling with neighboring male tribes when it was time to procreate.

Roberts' 1903 *Ante-Nicene Fathers* quoted Clement on the Geli women of Sarmatia being "allowed to have intercourse with whom they please, and are not found fault with by their husbands, or called adulteresses, for they have promiscuous intercourse everywhere, and especially with strangers."

The Geli or Gelones were descended from Gelonus, son of Heracles, so their women would have been giant Amazon warrior women, and indeed the women did mens' work, while the Geli men dolled up in colorful clothes, gold jewelry, and besmeared themselves with ointments, and yet these men were not effeminate, they were "most warlike, and most keen hunters."

Galindo noted that the island of Palma was anciently called Benehoare, which corresponds with the Beni-Howare or Beni-Hawara tribe of Berbers who lived in the Atlas mountain range that bordered Mauritania — an ancient stronghold of the Greek gods and their daughters, the Amazons.

Canary islanders claimed to be exiles from Mauritania, banished by Romans who cut out their tongues for blaspheming the gods, and then forcibly relocated to the Canary Islands with enough grain and cattle to start anew:

"Among the books of a library that was in the cathedral of St. Anna in Canaria, there was one, so much disfigured and torn that it wanted both the beginning and the end.

"It treated of the Romans and gave an account that when Africa was a Roman province, the natives of Mauritania rebelled and killed their presidents and governors. Upon which the Senate, resolving to punish and make a severe example of the rebels, sent a powerful army into Mauritania which vanquished and reduced them again to obedience.

"Soon after, the ringleaders of the rebellion were put to death, and the tongues of the common sort and of their wives and children, were cut out.

"And then they were all put on board vessels with some grain and cattle, and transported to the Canary Islands.

"One Thomas Nicols, who lived seven years in the Canary Islands and wrote a history of them, says that the best account he could get of the origin of the natives was that they were exiles from Africa, banished thence by the Romans, who cut out their tongues for blaspheming their gods."

The northwest corner of Africa, across a narrow channel from Spain, was labeled Mauri or Mauritania on Roman Era maps. Cartographers differed on the borders and extent of this kingdom but most agreed that the Atlas Mountains formed its southern border, and cartographer Pomponius Mela placed the country of Atlantae south of the Atlas Mountains. Today's maps show Morocco where Mauritania used to be, with Mauritania several hundred

miles to the south.

While the banishment of Mauritanians to the Canary Islands could explain the Guanches, the existence of Greek gods in the Canaries is equally plausible and they long predated the Romans, though this doesn't explain how the Guanches got there if the islands were as uninhabited as Juba believed, unless the peoples hid in the mountains as they could so easily have done.

According to Pliny the Elder, the Canary Islands were uninhabited when King Juba II ruled Mauritania, although ruins existed of a people long gone. Galindo quoted Pliny as saying that:

"There are no inhabitants in the Fortunate Islands… In Canaria are vestiges of buildings which testify that it was formerly inhabited."

Juba lived from about 50 B.C. to 23 A.D. so the builders predated Christ, but nothing was left of their civilization except ruins. The Roman province of Africa was established in 146 B.C., the Mauritanian kings became Roman vassals during the reign of Juba, and the takeover wasn't until after Juba's reign had ended. Galindo spoke of pillars which were seen on the islands by a geographer in the 1100s:

"The Nubian geographer, in the first part of his First Climate says, 'There are on that coast six islands, called the Fortunate Islands, from whence Ptolemy begins his computation of longitude.

"They relate that in each of the said islands is to be seen a pillar raised of stone, of a hundred cubits length, each pillar supporting a brazen image with its hand lifted up and pointing backwards.

"These pillars are six, and one of them, as it is reported, is the idol Cades, which is to the west of Andalusia, and beyond those no one knows of any habitations."

Galindo was referencing *Geographia Nubiensis,* written in the 1100s by Idrisi the "Nubian geographer," although the original title of Idrisi's narrative came closer to *The Book of Pleasant Journeys into Faraway Lands*.

In addition to statues whose hands curiously pointed behind them, there were pyramids of loose stones piled as high as was possible. These loose stones may have been water collectors. The "Water from Stones" chapter of Bergen's 2019 *Fairies of Ireland* describes this technology and how the Mycenaeans funneled water from loose-stone pyramids into plumbing pipes.

The Canaries were not the only islands whose inhabitants seemingly vanished. When discovered by the Portuguese, the islands of Madeira and Porto Santo to the north of the Canaries were "utterly destitute of inhabitants" as well, leaving a puzzle that we may never solve. Galindo wrote:

"If these islands were formerly inhabited, what became of the natives afterwards?… It must have been owing to some uncommon event that all these people abandoned their native country without so much as leaving a single family behind.

"But if they perished in the islands, it is still more extraordinary for we never heard of the whole inhabitants of any country being destroyed without exception, by war, famine, pestilence, or any other calamity."

He speculated from geological evidence that volcanoes decimated the islands and the survivors fled, but not to Africa:

"Some writers assert that they passed over to America, but this is mere conjecture."

Centuries after the abandonment and subsequent Roman invasion, but still prior to the Spanish conquest, two brothers inhabited islands off the coast of Africa. The year was 1147 A.D., and the islands or brothers were Sciaram and Sciaraham, identified as magicians by the Nubian geographer but no more details are given of these brothers.

Donnelly's 1882 *Atlantis: the Antediluvian World* compiled the Atlantis legends and how its submersion rendered the sea impassable. Atlantis at that time was home to "a great and wonderful empire" whose rule expanded outward to many islands and much of northern Africa and western Europe.

Around 9600 B.C., "there occurred violent earthquakes and floods, and in a single day and night of rain, all your warlike men in a body [sank] into the earth, and the island of Atlantis in like manner disappeared, and was sunk beneath the sea."

This is why regions of the Atlantic Ocean were "impassable and impenetrable" having "such a quantity of shallow mud in the way" as caused by the submersion of the island. The sinking of Atlantis created "an impassable barrier of mud to voyagers sailing from hence to the ocean."

Today there is a sub-region of the Atlantic Ocean known as the Sargasso Sea, notorious for its flotilla of seaweed and the ability to trap floating

garbage. Ancient mariners were unable to cross this sea.

Chater's 1911 translation of Nansen's *Arctic Exploration* related how eight adventurers from Lisbon set out on a merchant ship "to explore the farthest limits of the ocean." They sailed for about 11 days westward and came to a sea with stiff waves. This "Liver Sea" exuded a horrible stench. Afraid of perishing in its many shallows, they sailed southward. Nansen also referred to it as "the stinking sea" where other ships had "stuck fast and rotted."

Babcock's 1913 article, "Early Norse Visits to North America," referred to the sea which so frightened Idrisi as "the weed-encumbered Sargasso Sea." Galindo described it thus: "They came at last to a certain sea whose thick waters had a disagreeable smell, where there were many rocks and a dusky light, wherefore being afraid of certain shipwreck they altered their course."

Beazley's 1911 *Prince Henry the Navigator* gave a similar description: "After 11 days they reached a sea whose thick waters exhaled a fetid odor, concealed numerous reefs, and were but faintly lighted. Fearing for their lives, they changed their course."

This shows that in the mid-1100s when Idrisi attempted to sail westward from Spain, he encountered a shallow region of ocean with reefs, rocks, and seaweed thick enough to entangle a ship. The murky waters emitted a horrible smell and couldn't be safely navigated.

If the Sargasso Sea is all that remains of Atlantis, then all of its inhabitants would have been forced to migrate if they'd been given any warning, and they would have scattered in every direction. This would include descendants of the Greek gods.

Donnelly spoke of how the gods divided Earth into regions, each being given his portion of the world, and Poseidon was given Atlantis. Earth was already populated with "Earth-born primeval men" and Poseidon fell in love with Cleito, the daughter of one such.

With this Earth-born woman, Poseidon had children who settled a portion of the island. In order to protect this wife and children, Poseidon terraformed the region to create alternate zones of land and sea in concentric circles so that no man could get to the center, because humans were not yet sailing the seas.

Atlantis was divided and portioned out to Poseidon's sons, the oldest being king over the rest. This son was Atlas, for whom the island and sea were named. His other sons were Gadeirus, Ampheres, Evaemon, Mneseus,

Autochthon, Elasippus, Mestor, Azaes, and Diaprepes. Atlas' twin brother Gadeirus controlled the portion closest to the Pillars of Heracles, in a region called Gades or Cades.

Land was handed down from eldest son to eldest son for generations, with Atlanteans tending the orchards and vineyards as well as mining for metals and minerals, including a metal called *orichalcum* which was the most valuable after gold. Orichalcum must have been quite rare because it could no longer be found in the 5th century B.C.

Atlantis was fertile and populated with all manner of wildlife including elephants. Its proximity to the Americas reaching nearly to the Caribbean Islands and the North American mainland would explain depictions of elephants found in Central and South America.

Provisions were made for animals which lived in the lakes and rivers of Atlantis, and in the marshes, plains, and high up in the mountains. Every fragrant plant on Earth thrived in Atlantis, whether flowers, herbs, roots, fruits, or wood.

Eventually the Atlanteans built a 300-foot wide canal from the center of the metropolis out to the sea and created a harbor, all protected by towers, gates, bridges, and walls made of naturally-colored stones of red, white, and black arranged in patterns.

The circles were protected by stone walls coated with various metals, the outermost wall encased in brass, the next wall in tin, and the third which encompassed the citadel "flashed with the red light of orichalcum."

The inner sanctum included a temple surrounded by an enclosure of gold, dedicated to Poseidon and Cleito, with another encased in silver except for golden pinnacles dedicated to Poseidon.

Temple ceilings were ivory, with everything else adorned in gold, silver, and orichalcum, even the floor itself. Hundreds of statues adorned the temples, including Nereids riding dolphins, and a golden statue of Poseidon in his chariot. Statues honored each of Poseidon's sons and their wives.

Hot and cold water flowed into fountains, public and private baths, and cisterns for horses and cattle. Gardens and orchards abounding with fruit provided food along the canal and in the royal center. Atlantis was a naval hub whose docks were lined with triremes and naval stores, always at the ready, with merchant vessels coming in from all ports.

Beyond the three outer harbors existed a great wall "which began at the sea and went all round. This was everywhere distant 50 stadia from the

largest zone and harbor, and enclosed the whole, meeting at the mouth of the channel toward the sea."

The concept of a metallic outer wall is interesting, because Bergen's 2013 *Lost Islands* relates several legends of ancient navigators encountering islands in the Atlantic Ocean encircled by shiny metallic walls. All of Atlantis may not have been walled, being an island so vast that it took up nearly the whole ocean between Africa and the Americas.

The rest of the country was dotted with "wealthy inhabited villages" amidst rivers, lakes, and mountains which supplied enough food for every animal, tame or wild. The entire continent was watered with man-made canals that provided irrigation.

Laws gave each of the ten kings "absolute control" over his kingdom, along with laws dictating the relationship of the kingdoms to one another other as handed down by Poseidon and etched onto a column of orichalcum.

No kingdom was allowed to rise up against the others; and war with outsiders could only be declared with the consent of all ten kings. In legal issues and major decisions, supremacy (or final say) was given to the family of Atlas, giving us a potential reason for their efforts to keep the bloodline pure — genealogy and family position determined rank, and rank provided more voting rights in matters of national interest.

Atlantis operated under a form of government similar to that of the United States, where each state holds a certain amount of power over its own affairs, while still answering to a higher government, with spokesmen for each state convening to make big decisions.

Portions of Atlantis were mountainous, and these mountaintops might still be above-water as the Canaries and other islands:

"The whole country was very lofty and precipitous on the side of the sea, but the country immediately about and surrounding the city was a level plain, itself surrounded by mountains which descended toward the sea…

"The surrounding mountains he celebrated for their number and size and beauty, in which they exceeded all that are now to be seen anywhere."

This fits the narrative of a continental island that sank leaving only a few mountaintops exposed to mark its passing. As for the Gentry, the legend of Atlantis includes the nature of its downfall beyond the sinking of the island, and this may account for the demise of star people around the world.

For as many generations "as the divine nature" existed in them, men obeyed laws and honored the deities which were their kinsmen. These were a wise and gentle people who disdained worldly possessions in spite of being blessed with opulence. Instead they held as the highest achievement that of being virtuous.

They were not intoxicated by luxury, nor did wealth deprive them of self-control. They were a sober people, fully aware that multiplication of goods were increased by friendships rather than wars. Coveting that which belonged to someone else was a sure way to lose both possessions and friendships.

Trouble arose when the blood of the gods became "diluted too often" so that the people lost their divine nature, and with "too much of the mortal admixture," human nature took the upper hand and people fell into petty quarrels, coveting and bickering, filled with avarice or greed for material wealth, having completely forgotten the true source of happiness. In other words, *we corrupted them*.

The Atlantis narrative suggests that the deities were more spiritual in nature, and that this gentle spirit increased their blessings manyfold. Living in harmony increases the good of all, while taking that which isn't freely offered leads to strife and the loss of plenty for all. But the longer the gods lived among us, the more degenerate their descendants became, just as we're influenced by the people we spend the most time with. Hang out with angry people and you become angry. Surround yourself with go-getters and you become more productive.

At this point Zeus, the all-father deity, saw the wretched state that these descendants of the once-honorable race had fallen into, and he wanted to inflict punishment in the hopes that the people would be chastened and improved. He "collected all the gods into his most holy habitation, which, being placed in the center of the world sees all things that partake of generation[s]. And when he had called them together, he spake as follows…"

Here Plato's narrative abruptly ends, unfinished. We are not told the result of these deliberations, of the decisions made, or of the form this chastisement would take.

Perhaps the decision of the elder gods in ancient documents were intentionally destroyed by humans in order to keep the truth from us, but even without the ending, it shows how the Gentry would view activities on Earth today, and how they would judge each individual for his contribution to

the world at large.

They valued honesty, hard work, kindness toward others, and the concept that possessions are not the source of happiness, but rather the result of living in a benevolent society.

Their teachings were not unlike those of the Bible: Thou shalt not lie, or kill, or steal, or covet. Love thy neighbor as thyself because love is not self-seeking or easily angered, nor does it hold a grudge. Love does not envy or boast. The Bible says that genuine love is patient and kind, virtues that we should extend toward family, friends, neighbors, *and strangers*.

These virtues are sorely lacking in the world today as evidenced by the sheer volume of hatred and anger we see all around us, people attacking others on the internet, through the airwaves, on the roads, everywhere.

The sad thing is that attackers justify their actions by painting themselves as protectors of someone or something, but the sheer act of attacking shows a complete and utter lack of love and benevolence. Justification becomes a manipulative ruse.

Manannán mac Lir, a prominent member of the Irish Gentry and one of the most respected of all deities, taught that there were three kinds of men in the world:

- The man who receives more from the world than he puts into it, he is the worst of the three.
- The man who gives more to the world than he receives, he is more liberal than he can afford.
- And the man who gives and takes in equal shares, he is liberal according to his means.

In other words, what you put into the world and take from it should equal out. Societies collapse when the ratio of those taking outweighs their contributions. Every man should contribute as much as he receives, even if it means that the contribution takes an indirect form such as volunteering to perform a job for free. An honest man will be acutely aware of the charity that he has received and will find some way to repay that charity, including person-to-person giving to someone else.

For example, was your first home furnished with dishes, silverware, pots and pans, pictures, or furniture that someone gave you out of their basement? It doesn't matter whether the person was your parent, friend, coworker, or

neighbor. You were given a gift from someone who expected nothing in return. They simply wanted to help you.

The odds are that you won't repay that person directly, but if you later repay it by helping someone else who is just starting out, then you are balancing the scales that were tilted too far in your favor.

If you receive an unearned monthly allotment from any source, whether a church, the government, or your own parents, to help you sustain life on your own, then look for ways to balance the scales of give-and-take.

Volunteer to clean up trash, or at the senior center, or foster a homeless pet, or man a phone line — there are hundreds of ways to give back, and there are organizations that match up volunteers to opportunities. Do a general search on "volunteering" and you'll be surprised at what pops up. Even the simple act of volunteering to play cards at a senior center allows you to give back in a fun way.

Volunteer jobs come in every category: sports, environment, children, pets, seniors, veterans, disaster relief, women's issues, the LGBT community, people with disabilities, religious issues, politics, housing, education, computers, and so many others.

Waiting for "the next guy" to step up and become part of the solution never gets us to a solution. Every human is in charge of what type of person they will be, and whether they will leave the world better or worse than they found it. Nor is it virtuous to bully others to join you in your betterment efforts. Lead by example, not by shaming or harassment or angry chants. Spread joy unto the world, make someone smile.

This is the legacy that the Gentry wanted to leave us with. The Ancients did their best to instill these virtues within us while they were teaching us the baser concepts of civilization. After all, civilization starts at the core of a man and manifests outward, and everything else is just window dressing.

If there truly is a Day of Judgement, all of this will come into play. We've been taught that *judgement* determines what happens to our souls after death, but there is also a possibility that *judgement* determines who gets taken up in a physical Rapture where living people are removed from Earth and relocated to a "new Earth" which has been prepared for our arrival.

Perhaps the "lost civilizations" such as Atlantis, Taprobane, the Mycenaean Empire, the Tuatha dé Danann, the Mayans, the North American Mound Builders, the Anasazi, the Indus Valley civilization, and several others have already been taken there, leaving us with archeological clues and

legends.

Islands off the west coast of Africa such as the Canaries, Verdes, Madeira, and Azores may be all that's left of Atlantis and the only places above-water that archeologists can study.

Seven major islands existed in the Canaries along with smaller islets, collectively known as the Eternal Islands or Fortunate Isles. On a clear day from the shores of mainland Africa, the Fortunate Isles could be seen on the distant horizon, beckoning sailors to come hither.

De Gayangos' 1840 translation of al-Makkari's *The History of the Mohammedan Dynasties in Spain* quoted 13th century Arab historian Ibn-l-wardi as saying that: "There is in each of these islands a tower, 100 cubits high, on the top of which is an idol of brass, pointing with his hand towards the sea as if he meant 'there is no passage beyond those islands.'"

Ibn-l-Wardi did not know who erected the towers, but Idrisi attributed the towers to Iskhander Dhú-l-Karneyn, believed to be the renowned Dhul-Qarnayn — a historical personage in the Koran who has been identified variously with Alexander the Great who lived in the 4th century B.C., or Cyrus the Great who lived in the 6th century B.C., and several others.

Identifying Cyrus with Iskhander places a definitive colony of Gentry descendants in the Canary Islands, as Cyrus was descended from the Greek god Perseus. The identity of Dhul-Qarnayn is a topic of heated debate among scholars who object that the original identification of Alexander the Great doesn't fit our current perception of this man.

The debate does not alter the fact that 150-foot tall towers existed with brass statues interpreted to be warnings to mariners, and it is entirely possible that the statues were built by the Greek gods whose lives were so entwined with the islands.

At first glance, the deities of the Canary islanders don't seem to correlate with Greece, Ireland, or South America, except in the statue of Tinerfe which surely represents a Greek god.

What little we know of their gods is reminiscent of why the Spaniards were initially welcomed by so many native peoples. Galindo spoke of a prophecy that the Canary Island deities would return "in white houses on the water," so when the islanders saw ships approaching with white sails, they embraced the mariners as the return of the gods.

White houses did not represent the original Otherworld vehicles, however. When the gods were active among the people, they came down out

of the sky "and posted themselves on two great stones or rocks, which are in a place they called Ventayca… There they received the petitions of the people and afterwards returned into heaven."

Similarities do exist between the names of Canarian gods and ancient Greeks, including friends of the Greeks. On the island of Palma they worshipped Abora, a name nearly identical to Abor and Abaris, both of which denoted a Hyperborean druid who traveled between Ireland, Greece, Scotland, and Hyperborea, riding astride an "arrow" that flew up over hills and trees.

Anthon's 1872 *Classical Dictionary*, in its segment on Abaris, stated that the arrow carried him over the whole Earth, and Anthon equated Abaris with Abor from a passage that read:

"From Greece came Abor and Samolis, with many excellent men. They met with a very cordial reception. Their servant and successor was Herse of Glisisvalr."

He was quoting from a Norse saga which he called Hialmarsaga, a love story which took place in Uppsala, Sweden between Princess Ingeborg, the daughter of King Yngvi, and the warrior Hialmar who was in personal service to the king. This differential in stations didn't bode well for a love-match and the love story did not have a happy ending, but the curious reference to "Abor and Samolis" coming from Greece stands out, as does "Herse of Glisisvalr" who accompanied them.

German journalist Joseph von Görres identified "Abor and Samolis" as "Abaris and Samolis" in his tract on mythology, one being the Icelandic version and the other German, and this Abor or Abaris came from Greece.

Greek lore identifies Herse as a descendant of the Greek goddess Gaia through her father Cecrops, a king of Athens who took on the role of teaching the locals. Cecrops taught them to read, write, and navigate, along with concepts of justice, marriage, and ceremonial burial. He expressly forbade the sacrifice of animals or any living creature. Cecrops had three daughters including Herse.

She came from *Glisisvalr*, which is known under several spellings including Gloesisvellir. As the latter it is described as a glittering plain located on Jötunheim and populated with giants, Jötunheim being one of the Nine Worlds of Norse lore. Bergen's 2013 *Lost Islands* laid out a compelling

theory that Jötunheim represented another planet, or a spaceship orbiting Earth, though it is usually interpreted as an equatorial continent on Earth.

In Gloesisvellir, the sun shone brighter than our sun, a tower was suspended in mid air, and to get there you traveled through a wormhole or transporter.

If the god Abora of the Canary Islands equates to Abor of Greece, then he is linked to Greece, Ireland, Italy, Scythia, Hyperborea, and Scandinavia. Abaris the Sky-Rider was the grandson of the Greek god Heracles, and as one of the most renowned druids in Irish history, Abaris' exploits are detailed in Bergen's 2019 *Fairies of Ireland*.

Another Canarian god was Achaman who was worshipped on the island of Tenerife. The name *Achaman* is similar to several Greek names including Acmon, the grandson of Gaia, which would put him in the same timeline with Herse, the great-granddaughter or descendant of Gaia and friend of Abaris. That, in turn, puts Achaman in the same time period as Abaris the Sky-Rider, supporting Abaris as being the Canarian god Abor.

Acmon was also the name of a primordial deity, "the most ancient of the gods" according to Lemprière's 1839 *Classical Dictionary*. Vallancey's 1786 *Vindication of the History of Ireland* identified Acmon or his son Uranus as the 1st king of Atlantis.

Acmon was also a king in Scythia, a country founded by Heracles' son Scythes, the father of Abaris. Donnelly's 1882 *Antediluvian World* named Poseidon, the grandson of Uranus, as a king of Atlantis, giving us a line of Atlantean kings which began with Acmon.

Another Tenerife god was Achoron, a name nearly identical to Acheron, son of the Greek god Helios by Gaia. This gives us two Canarian deities whose names are nearly identical to children or grand-children of the Greek goddess Gaia, and a third who traveled with Gaia's granddaughter.

Are the similarities between the Canarian deities and grandchildren of Gaia and Heracles just coincidences? Is it a coincidence that the name of a Canary god is nearly identical to that of a king of Atlantis?

Another connection comes from the celebrated Greek astronomer Eudoxus who lived in the 4th century B.C. He traveled from the city of Gades in Spain to the Canary Islands.

Gades, Spain, was named for Gadeirus, the twin brother of Atlas, and this Gadeirus controlled the portion of Atlantis closest to the Pillars of Heracles in a region called Gades or Cades. And it just so happens that Cades

was the name of another Canarian deity which surely identifies him as Gadeirus, a landholder on Atlantis, and twin brother to the Greek god Atlas.

They were here — on Earth — all around the world. We knew them *personally*. Our ancestors told us so. They traveled extensively from country to country. We know the legends, we've seen the archeology, the mummies, the giant skeletons, the grand cities, the inexplicable imagery of airships, and we keep finding more physical evidence, and yet… it is still treated as fringe theory to be ridiculed by debunkers and disputed with alternate "facts" such as altering dates that don't fit mainstream theories — and all of this is done by researchers who probably don't even know that they are doing someone else's bidding. Why? What's the big secret? What aren't we Earthlings supposed to know?

The Whistlers

Another thread that connects extraterrestrial colonies is the whistled language that they conversed with during those early years among us, one which is still in use today by elders on Earth though it is dying out. Younger generations have no interest in learning the old ways. Evidence that extraterrestrials brought whistled languages to Earth is that they are still using those whistled languages today aboard their starships.

The most compelling account of a whistled language is on the Canary island of La Gomera. The whistlers of Gomera were featured in the 1904 issue of *Chambers' Journal*, being "a wonder second to no curiosity of the archipelago in its ancient custom of talking across almost incredible distances of mountain by means of the 'whistling language.'"

Charles James Hall in his 2002-2013 *Millennial Hospitality* series chronicled his encounters with a humanoid species he referred to as the Tall Whites whose height reached up to 10 feet tall in their second stage of growth, with a life span of 800 years.

The Tall Whites were exceedingly thin with chalk-white skin, nearly transparent white-blond hair, overlarge blue eyes, and they lived in remote regions of Nevada protected by the U.S. government. Hall served in the United States Air Force and his encounters took place in the 1960s when he was stationed at Nellis Air Force Base near Las Vegas.

Although his Tall Whites differ from the robust, muscular, Herculean deities who populated Earth in the Bronze Age, the similarities suggest a connection. Perhaps their physique changed over the course of time, or perhaps the Herculean deities were Earth-born hybrids. Bergen's 2019 *Star People of the Americas* suggests that even the Watchers and Fallen Angels were hybrids. If true, then the Tall Whites might represent their native form.

Consider the "white Libyans" who lived in northern Africa. Sayce's 1893 *Races of the Old Testament* described the white Libyans as a blond-haired race of white men who were curiously called "the Tahennu or 'crystal clear.'" They were a different race from the Tamehu, or "'fair men' of the north," and the word *Tahennu* translates as "white men."

The Tall Whites that Charles James Hall encountered in Nevada spoke to one another in birdsong which sounded like meadowlarks. At first he thought that he was actually hearing meadowlarks chirping in the desert, but

as his encounters with these beings progressed, he discovered that the Tall Whites used this as a form of private communication.

In October 1989, Sharon Delarose, a lifetime experiencer who introduced us to her UFO encounters in the 2012 book, *Alien Nightmares: Screen Memories of UFO Alien Abductions*, also encountered the whistled language.

Sharon's encounters began when she was a toddler and spanned decades, continuing even into her fifties. *Alien Nightmares* is an introduction to those encounters, most of which have not been published including the 1989 experience during which a woman "made a singing birdcall noise."

Sharon considered it more important to study Nordic alien activities on Earth prior to and during the Bronze Age than to publish a single woman's experiences. She endeavored to bring those activities to light so that we could all understand who they were and what impact they had on humanity in the past, in order to better prepare us for their return as so many religions and mythologies predict will happen. The result is this *Nordic Aliens* series. As the old adage says: "Know them by their works."

That gives us two modern-day UFO experiencers who heard this birdcall or whistled language still being used by extraterrestrials today, and remnants of the language still exist in remote regions on Earth such as the island of Gomera, which at the time of Chambers' article was not a tourist spot but rather, "two hundred years behind the march of present-day progress."

Bishop Sprat encountered them in 1650 A.D., and in 1904 the Gomera islanders had such an "extraordinary power of throat and lung" that their whistle could be heard five miles away, according to Chambers' article, "Whistlers of Gomera":

"He begins to talk in whistles, evidently using the echoes of the rocky mountain-walls to catch and toss onward his calls with wonderful skill. It seems to be a sort of Morse whistling code, elaborated into long calls, short calls, high and low calls, dropping and rising inflections, and curiously articulated calls like a mingling of bird-notes and human words. The power of the whistle is marvelous, but still more notable are its intensity and carrying force."

The entire conversation was conducted in whistles, which the muleteer translated as follows:

I say to them, "How many are you?"

And they answer, "We are two, up in the hills."

I say, "What are you doing?"

And they answer, "We are very busy. We have done much work cutting grass."

Then I say, "I have got two English here."

And they say, "Ask them will they buy our cow. We will bring it down for them to see."

The Englishmen weren't interested in buying a cow but they did want milk, so more whistling took place until an agreement was made on how and where the meeting would take place.

They estimated the distance between the muleteer and the whistlers to be about three miles in a direct line, though it took 45 minutes to meet up with the two whistlers and their milch-cow, with the muleteer and the Englishmen making good time on mule-back toward the meeting place.

The guide told the Englishmen that "the best whistlers never used their fingers as our muleteer had done, and that he was probably rather an inferior performer."

This practice of whistling is called the *silvando,* and it is expected to go extinct as younger generations lose interest in this "most curious art."

The 1894 edition of *The Argosy* described how on the island of Gomera, even "near neighbors" would have to travel miles out of their way to speak to a neighbor in person due to the geography of the island and its deep chasms. Thus the whistled language allowed them to communicate "over distances at which spoken words could not be heard." In spite of this separation, whistling conveyed not just words, but emotions as well:

"The whistled language does not consist of preconcerted signs and sounds, but every single syllable has its own peculiar note. The whistling is formed by the lips and tongue, or, as in our country, with the help of one or two fingers.

"The whistling is full of music, and people who have heard it say that it conveys the emotions perfectly. You can tell whether it is two men quarreling, or two lovers pouring out their song — as readily as you can distinguish the temper of birds."

The Mycenaean Greeks used a whistled language, remnants of which are still heard today. Only a few whistlers remain in the village of Antia on the Greek island of Euboea, but as recently as 1980, most villagers knew the whistled language according to Kouneli's 2013 article, "Whistled Languages," even to the point of telling long jokes. A fluent whistler could read an entire newspaper article to you, totally in whistles.

By the year 2004, most whistlers were over age 50, signaling a decline among young folks to carry on the tradition. Modern technology eliminated the need, compounded by the issue of the elders losing their teeth which affected their ability to whistle.

Coincidentally, the island of Euboea was named for a daughter of the river god Asopus who was abducted by Poseidon. Several goddesses bore this name, including one who begat a son named Olympus by the demigod Heracles.

As Greece was a hub for Otherworld deities of the Mycenaean Empire, one could posit that extraterrestrials engineered the whistled languages of Greece, just as the Danann goddess Brigit invented a form of night whistling in Ireland as brought to Earth by visitors from the cosmos who are still using it today. Sound clips of the whistled language in use show that it does indeed mimic birds in the wild.

This is not a simple language limited to just a few words. Every syllable in the Greek language has a corresponding whistle, providing that you have enough teeth for the intricacies of each sound. Every time you lose a tooth, you lose the ability to produce certain sounds, reducing your vocabulary.

The Antia vocabulary is so extensive that Harvard professor Andrew Nevins spent hours recording whistled words with the hope of saving this dying language.

No one knows from whence the language came, although the consensus is that whistled languages were developed for use by shepherds, hunters, and military units. Irish legends suggest that it dates back to the era of the Tuatha dé Danann — those Otherworld deities whose arrival dates back to 5620 B.C. based on radiocarbon dating from a prominent archeological site.

The Canary islanders were whistling when Bethencourt arrived, after which the language mutated, adapting to Spanish as a primary language. There is no single "whistled language." In every region, it mirrors the actual language spoken, and there are more than 30 known variants of this whistled language.

The Tuatha dé Danann came down out of the heavens, cloaked in a magical cloud which rendered them invisible. When the cloud disappeared, the Dananns were in a fortified camp that had not been there previously.

Danann druids wrote a translation of the whistled language down in books, syllable by syllable. Joyce referred to it as "divination" in his 1908 *History of Ancient Ireland*:

"Divination by the voices of birds was very generally practiced, especially from the croaking of the raven and the chirping of the wren, and the very syllables they utter, and their interpretation, are given in the old books."

Druids professed to discern the future in general from the voices of birds. The wren was considered such a great "prophet" that its name was thought to mean "druid of birds."

If a druid knew the whistled language, his source could mimic a wren leaving no one the wiser, all the while informing the druid of faraway events and the activities of people that the druid had no contact with.

Upon the arrival of Christianity, St. Patrick burned 180 books of the Irish druids, erasing a portion of the history of extraterrestrials on Earth and possibly the origin of mankind.

Roth's 1909 article, "Folk-Lore of the Guiana Indians," offered a compelling glimpse into mankind's original history:

"Man was either brought here [to Earth] from Cloud-land, or was created here… Certain tribes believe that man, already made, reached this world from elsewhere, while others claim that he developed here."

Even within beliefs that man developed on Earth, we may have been "indebted to some Master Spirit for coming into existence at all." For those who believe that "mankind descended from on high," the "clouds" that brought us here receded and left us behind, so someone may have deposited humans on Earth.

A division of Arawaks known as the Korobohána believed that they "originally came from above the clouds," but that the weight of a heavy woman "broke the rope by which they were descending, and communication was thus cut off between those who had reached the ground, and those remaining above."

Those who remained above were converted into birds, still privileged to

live near and converse with men on the ground. The Korobohána legend appears to be a reference to the whistled language or "bird language" which sounds like the singing or chirping of birds.

Aston's 1611 translation of *Customs of All Nations* related the bizarre voyage of Jambolus in the South Sea, where he encountered a strange people with forked tongues that allowed them to speak in both a human voice, and in bird language:

"They can truly imitate the chirping and singing of diverse birds likewise, and that which is more strange, they will talk and confer with several persons, of several matters, at one and the self-same time, the one part of the tongue speaking and giving answers unto one, and the other part to the other."

Jambolus' voyage is detailed in Bergen's 2019 *Forbidden Islands of the Gods*, which also explored legends of our creation in which the gods tinkered with an existing humanoid species to create us.

Wherever we find this mystical race of Ancients, we also find references to a whistled language. Brigit, one of the most revered of the Danann deities in Ireland, invented a whistle to communicate at night. Hanbury-Williams' 1905 *Monthly Review* mentions it briefly:

"The old pagan writings tell of the first Brigit, the Fiery Arrow, 'that was a woman of poetry, and poets worshipped her, for her sway was very great and noble. And she was a woman of healing, and a woman of smith's work, and it was she [who] first made the whistle for calling through the night.' The Christian writings give some of the same characteristics to St. Brigit… The people say [that] she was 'very tall and very handsome.'"

Poet was an ancient way of saying *historian*, because they were required to memorize history in every detail and it was put to rhyme to assist in memorization. Thus when they related a historical event, it rhymed like poetry.

Brigit refers to both a Celtic goddess and a Christian saint whose identities were merged as was so often done by early Christian monks. This created a fiction designed to erase Celtic history by overwriting it, particularly in cases where the people's love for a god or goddess was so strong that it was more expedient to retain aspects of the personage and merge it with another who was more acceptable to Christianity. Thus they

combined two Brigits, and this combined personage is what came down to us through history.

Bergen's 2019 *Fairies of Ireland* exposed this erasure of the god-like Celtic Brigit, daughter of Dagda Mór who was king of the Tuatha dé Danann who came down out of the sky into Ireland. Dagda was also credited with preserving the history of the world. The Irish gods not only had the power of personal invisibility and levitation like the whistling Tall Whites described by Charles James Hall, many had snow-white skin.

Not much else is said about Brigit's invention of nighttime whistling, but Ireland's rich history hints at the whistled language. Stillingfleet's 1707 *Fifty Sermons* compiled the most notable sermons as given by Bishop Stillingfleet of Worcester, including one on the Power of Miracles.

He referred to an incident in Rome where Simon Magus flew through the air "to show his miraculous power." *Fairies of Ireland* identified Simon as a 3rd generation Danann, being the grandson of Nuada of the Silver Hand.

Stillingfleet blasted Simon as a heretic for the many wonders that he wrought, though not in the name of Christianity. This distinction became the basis for alleging witchcraft, since both witches and Apostles wielded virtually identical magical abilities as demonstrated in Bergen's 2013 *Lost Islands*. Simon was named as the ringleader of the entire heretical camp and among his many "sins" was "pretending to understand the language of birds."

Ireland was known for its druids, which were none other than the Tuatha dé Danann. Druids were teachers, legislators, and lawgivers who built colleges and advised kings.

Today we depict druids as monk-like hermits living in the woods, but even that has its origin in history such as the Greek legend of the Dodona oracle. Chadwick's 1900 article, "Oak and the Thunder-God," attributed these bird oracles to "clear speech" which emanated from sacred groves of oak trees.

The oak sanctuary at Dodona was one of many sacred groves in which oracles of the gods disseminated information. The messages were said to come from whispers in the wind, the murmuring of streams, or the rustling of leaves where "the tree is represented as endowed with speech." Nearby we find the sacred birds innocently chirping away, rarely given credit for being the source of the oracles.

Druids from Greece to Prussia to Ireland protected these holy sanctuaries, but it was the Germans who described it most clearly: "Moreover

we have encouragement from the gods. It is not dreams nor birds (which guide us), but clear speech issuing from the grove." In these groves, which housed the sacred oracles, "no harm was allowed to be done to any living being," and birds were especially protected.

Harrison's 1908 article, "Bird and Pillar Worship," also referred to the "fabled oracle at Dodona" where a dove perched on an oak tree and gave oracles. A similar bird-oracle existed with a bird on a wooden pillar: "Among the aborigines, the oracles were given by a god-sent bird, called by them Picus." These birds were thought to be deities who took the form of birds in order to communicate with men.

Groves of sacred oracular oak trees abounded in Greek legends which Singer's 1905 article, "The Oak Tree," compiled. One such grove was an Oracle of Zeus, telling visitors of his instructions in various matters with replies that came as "whispers of the wind."

Among the oldest oracles was that of Jupiter (or Zeus) at Dodona, given by two doves from Egypt: "One alighted in an oak grove at Dodona, and in a human voice proclaimed that an Oracle of Jupiter should be established by the people. The other dove carried a similar message to the temple of Jupiter-Ammon in the Libyan oasis. Accordingly the oracles were set up."

Imagine speaking a secret whistled language indistinguishable from birdsong and telling people that you received knowledge from the wind, and waves, and babbling brooks, and rustling leaves, drawing attention away from the true source — birdsong that nobody paid attention to for being everywhere.

As late as 1521 A.D., communicating with whistles was still in effect in Ireland, according to Burton's 1740 and 1811 *History of the Kingdom of Ireland.* The Earl of County Kildare, being the same county associated with St. Brigit, had been summoned to England to answer several accusations from his enemies. One accuser stated:

"Had you but lost a horse or cow, two hundred of your retainers [would have] come at your whistle to rescue the prey, even from the uttermost parts of [the province of] Ulster…"

In other words, all the Earl had to do was whistle to set off a search and rescue party, even to the farthest parts of the county. While this doesn't prove a whistled language, it is suggestive considering how detailed a message one

could send, describing what was lost and where to return it. Other whistlers would relay the message until it reached the borders of the province so that everybody was looking for the lost horse or cow.

A vague memory of this whistled language lingers in the place names of Ireland such as Whistling Hill and the Fort of Whistling, both named for the music of the fairies so often heard emanating from them.

Just like the mounds and deer milk legends that form connecting threads between ancient Ireland and North America, whistling legends arose in the same regions.

According to Mulhall's 1911 *Vanished Civilizations*, the extinct race of Mound Builders left behind burrows and ramparts in the Ohio and Mississippi Valley regions that resembled similar structures in Europe, Asia, Mesopotamia, and the British Isles, particularly in Ireland. Regarding the Mound Builders of North America, Mulhall said:

"These Mound Builders are supposed to have possessed one distinctive feature, the whistling or bird language. By a curious graded scale of shrill whistlings, they were able to converse over great distances.

"It was their need of a means of communication across long distances over the great ravines which caused the development of a system of crude signaling by whistling into a complete language.

"The art is still employed in the Atlas Mountains, and in Gomera, one of the smallest of the Canaries.

"The language is made up like a sort of Morse code, with high calls and low, short calls and long, with rising and falling inflections, and with a curiously articulated utterance, something similar to triple-tonguing on a cornet."

The Atlas Mountains which Mulhall referred to are in northwestern Africa which, if one extended the mountains westward over the ocean would lead straight to the Canary Islands.

The giant King Atlas was the son of Iapetus or Japetus the Titan, and allegedly so was Gomer according to the Bible, presuming that Gomer's father Japheth is one and the same as Japetus as biblical scholars believe.

Bell's 1790 *Dictionary of the Gods* listed Japetus as the son of Coelus and Terra, and referred to him as "a potent prince" for begetting more than 30 sons, naming four of them but not Gomer. McClintock's 1894 *Cyclopaedia of*

Biblical, Theological, and Ecclesiastical Literature named his parents as Uranus and Gaia, being Roman and Greek names for parallel deities.

That explains why the parentage of Atlas is so confused as he is variously listed as the son of Poseidon, Neptune, Uranus, Aether, and Japetus. If Japheth's history was intermingled with Japetus as was done to Brigit, then it's no wonder that the history books differ so widely.

Either way, it gives Japetus a completely different genealogy from Japheth, the son of Noah. Discarding the genealogy of pagan deities and replacing them with biblical alternatives was often done by Christian monks whose goal was to link every human on Earth to someone in the Bible, as detailed in Bergen's 2019 *Fairies of Ireland*.

Japetus was a proud giant who revolted against Jupiter. He lived "so extremely long" that "his age became a proverb." His mother Gaia was among the most ancient Greek deities, which suggests that she was a first-generation arrival. Gaia was the mother of the giant Titans and Gigantes, the latter of which rose up against the elder gods in a conspiracy to dethrone them. They were rebels, like the Watchers of the Bible who commingled with the daughters of men.

According to Bell's 1790 *Dictionary of the Gods*, rebellious giants hurled rocks, mountains, and even burning trees at the gods: "When the giants commenced their assault, the gods were so confounded at its audacity that they fled into Egypt and concealed themselves."

Giants were banned from the heavens and they attempted several times to build structures tall enough to ascend into the regions held by the gods. This legend is echoed around the world, including Mexico where a giant named Xelhua and six of his brothers survived the great Deluge. One of his first acts was to construct a pyramid to the clouds.

Nelson's 1853 *Ruins of Sacred and Historic Lands* told of its rise and fall. As Xelhua presided over the construction of the pyramid, the deities looked down from their lofty perch and they were livid:

"The gods beheld with wrath this edifice, the top of which was to reach the clouds. Irritated at the daring attempt of Xelhua [the architect], they hurled fire on the pyramid. Numbers of the workmen perished. The work was discontinued, and the monument was afterwards dedicated to Quetzalcoatl, the god of the air."

This "war" between giant gods in the heavens, and giants living on Earth, took place both before and after the Deluge, and if the gods of the elder generation had lost the war, humans would have gone extinct instead of giants.

Noah's son Japheth was the father of Gomer, Magog, and several others, and Gomer founded the race of Gomerians, but as Atlas is not listed as a son of Japheth in the Bible, nor Gomer as a son of the Greek god Japetus, one cannot make a case that Atlas and Gomer were brothers.

Still, it is compelling that the very island of the whistlers is called Gomera, and that whistling extended to residents of the Atlas Mountains across a narrow stretch of water on whose northern coast was the city of Gomera.

Peoples of the Canary Islands, Ireland, Greece, and the Mound Builders of North America are just a few of the 30 known whistling societies, along with accounts of extraterrestrials from the past 60 years. Peru in South America brings us another such reference. The Inca Viracocha sought a consultation with his oracle, which was a statue, and considering how the answer came back, one could surmise that the reply required a translator. Such consultations were not done directly, but through priests.

According to Markham's 1883 translation of Cieza de Léon's *Chronicle of Peru*, the priest petitioned the oracle on Viracocha's behalf and the reply was specific: Viracocha was instructed to make an alliance with Cari.

Cieza personally heard one of these oracles speak in whistles loud enough to carry a great distance:

"It was decided that a reply should be sought from the oracles. This is done by the priests in front of the idols. They bow down their shoulders, put their chins into their breasts, and begin to speak in loud voices.

"Occasionally I myself, with my own ears, have heard the Indians converse with the devil.

"In the province of Cartagena in a seaport town called Bahayre, I heard the devil answer in a clear whistle, and so loudly that a Christian who was in the same town but more than half a league from where I was, heard the same whistle and was dismayed, being rather unwell…

"When the Inca determined to seek for an answer from the oracles, he sent for those who were accustomed to manage those things, and they say that the reply was that he should arrange to go to the Collao and seek the alliance of

Cari."

A footnote dated the Bahayre event to 1533 A.D., while the epoch in which Cari lived was at least two generations earlier.

Bergen's 2014 *Age of Giants* described similar oracles in Ireland, also in the form of talking statues. One was called *Cermand Cestach* for the deity that spoke through it, and alternately *Giant Ermand Kelstach*. The statue was covered in gold and from it, "the devil" spoke to the druids, although the nature of the reply isn't stated, whether in words or whistles.

One of its recipients was King Conchobar mac Nessa before he became the king of Ulster, Ireland. The oracle told the would-be king to travel to the Isle of Man to have weapons made. That's a pretty detailed piece of advice. Conchobar and his family had ties to both the giant Fomorians and the Tuatha dé Danann.

The Magic Wallas of Central America communicated in whistles that were similar to telegraphic, or Morse code, also described as "counting whistles." Richard Marsh chronicled this in his 1934 book, *White Indians of Darien*.

The Magic Wallas were powerful white beings with yellow hair, not "normal men" but rather "spirit men" who knew all kinds of magic "and could not be conquered or killed."

Mexico also had its colonies of whistlers. Straley's 1917 *Archaeological Bulletin* referred to the whistlers of Mexico and their relation to the Toltecs:

"That entire tribes of Indians converse in whistled language in old Mexico is an established fact. This is authenticated by Harold T. Mapes, a mining engineer in Mexico for 12 years…

"Mr. Mapes avers that the Mexican Indians have a whistling vernacular in which they can carry on conversation as fluently as in words. This language coming traditionally from the Toltecs, it is universally understood by the natives now. Not only are words whistled, but sentences as well…

"Its origin is unknown, according to Mr. Mapes' information. He found it nowhere else in his travels through Central or South America."

Mapes spoke of its use between sweethearts to profess their love, and laborers to ask for tools, as a way to be heard over loud machinery or to converse in secret.

The article offered two points of view on the source of the whistled language in Mexico, one being unknown, and the other that it originated with the Toltecs. The latter is significant as the immortal Toltecs were credited with building Teotihuacán, the city of the gods whose history is analyzed in Bergen's 2019 *Star People of the Americas*.

If this whistled language originated with the Toltecs, and the Toltecs were gods, and experiencers today are hearing a whistled language being spoken by extraterrestrials, then this whistled language was clearly brought to Earth from the stars.

Henry Tudor didn't mention the name *Mapes* in his exposé on the whistlers of the mines, perhaps because of its connection to dirty talk. Tudor's 1834 *Tour in North America* shared an anecdote from Captain Rule about a whistled language being used in the mines, and these men used it to talk dirty about women:

"It appears that miners carry on their subterranean communications in a language which hitherto we have considered common only to the birds of the field — by whistling to each other.

"One day, he assured me, a woman employed about the mine came to him in a state of great agitation to make a complaint against one of the men who she said had been using very bad language respecting her to some of his companions.

"She stated the precise terms, if so they can be called, in which the invidious reflections had been made, and which were quite calculated to excite the emotions of any modest and virtuous female.

"On inquiring, however, into the circumstance, the captain could scarcely restrain his risibility when he discovered that it was entirely by *whistling*, and not *speaking* the obnoxious slander, that the poor woman's indignation had been so sensibly roused.

"The language of the birds is, therefore, no longer a subject of mystery."

Whistled languages mimic spoken languages syllable-by-syllable, according to Meyer's 2015 *Whistled Languages*. Whistled Greek is still Greek, and whistled Gavião is still Gavião, with each syllable converted into a whistled counterpart until you end up with a whistled melody. Other places where whistled languages are known to exist include:

- The Gavião and Suruí communities of the Amazon
- The Béarnese village of Aas in southwestern France
- The Mazatech region of Mexico
- The Akha villages of southeast Asia
- The village of Kuskoy in Turkey, also known as "Village of the Birds"
- The Gimira or Gamaro peoples of Africa

The Suruí peoples live in the state of Rondônia in western Brazil which borders the country of Bolivia. According to Wilkins' 1952 *Secret Cities of Old South America: Atlantis Unveiled*, legends speak of a prehistoric sea called Xarayes whose waters laved the slopes of the old Brazilian highlands on which great megalithic cities were located — legends also explored in Bergen's 2019 *Lost Kingdoms of the Americas*. On ancient maps, the Xarayes region intersects the current state of Rondônia.

The Indians of the Matto Grosso, the Goyaz, and Sao Paulo all believe that a great cataclysm forced their ancestors to quit the shores of an ancient Maranon-Amazon basin where great cities of shining white stone were ruled over by white chiefs. Indians of Matto Grosso region of Brazil spoke of a great and ancient white ruler of old Brazil who ruled over ten other chiefs of vassal tribes.

The Gavião peoples live far to the east in the state of Bahia, Brazil — the very region where explorers searched for the lost city of Kyphiz. Are the Suruí and Gavião whistling languages a remnant from this lost civilization?

Approximately 3,000 miles northwest of Rondônia is the Mazateca region of Mexico — a remote, rugged, mountainous region in the northern part of the state of Oaxaca, about 150 miles southeast of a major complex of ancients which included Teotihuacán. Mazatec translates as "people of the deer."

In France, the whistled language of the Béarnese peoples possessed all of the characteristics of a language. The Akha peoples of southeast Asia are a whopping 10,000 miles west of Oaxaca. The Akha live in the mountains of Thailand, Burma, Laos, and the Yunnan province of China, although they are believed to have migrated from the Tibetan borderlands. Either way, it demonstrates the use of whistled speech by aboriginal peoples who are separated by thousands of miles across vast oceans — distances easily covered by extraterrestrials and their brethren such as Abaris the Sky-Rider.

Another pocket of whistlers lives in the transcontinental country of

Turkey which connects western Europe to the Middle East, for which it is known as both Middle Eastern and Eurasian.

Its northern border is the Black Sea, anciently known as the Euxine Sea. Half of Turkey's southern border and most of its western border are the coastal regions of the Mediterranean Sea. A small segment connects to Greece and Bulgaria in Europe, while it shares eastern borders with Syria, Iraq, Iran, Armenia, and Georgia.

Kuskoy, Turkey was anciently a Mycenaean Greek region, as well as an Amazon warrior woman region, and also that of the biblical Gomer, grandson of Noah.

Gomer was placed in various regions of Turkey, overlaying or adjacent to the Land of the Hatti. Biblical maps give us proposed regions, but biblical locations cannot always be pinpointed with absolute accuracy. However, placing Gomer with the whistling people of Kuskoy, and Gomera being the Canary Island of the whistlers, is a curious coincidence indeed.

Biblical dictionaries equate the Gomerites under several variants of the name with peoples that lived in Anatolia (now Turkey), and in the British Isles, Gaul, and Africa, in an attempt to unravel the genealogy of Noah's sons. This includes the Celts and Cimmerians.

O'Curry's 1873 *Manners and Customs of the Ancient Irish* quoted Rees in linking Gomer to the Irish druids, and noted that "the compilers of modern encyclopedias have, I suppose, exhausted all the ancient classical writers in an effort to present to the world some intelligible view of the religion and philosophy of 'magic' under one of its most interesting forms, and one that seemed the least unfavorable for historical investigation, that, namely, of druidism." He quoted Rees' encyclopedia as tracing the origin of the Irish druids to Gomer, the eldest son of the biblical Japhet. However, he also disputed all known information on these same druids as arising from unsatisfactory sources:

"When we come to look for some specific description of druids and druidic rites, we find nothing but the most vague and general assertions… we are not satisfactorily told… no instances are given… we are not given any particulars…" and, "as to the origin and history of druidism, where and how it originally sprang, such books of reference as those I have alluded to are equally unsatisfactory."

Since some of these "unsatisfactory" sources put forth erroneous claims relating to the druids in addition to fabricating genealogies as shown in Bergen's 2019 *Fairies of Ireland*, the relationship between Gomer and the druids is questionable.

The Gimira or Gamaro peoples of Ethiopia, Africa, whose region included the Mountains of the Moon, and whose very name means "the moon," also spoke a whistling language. This was far to the east of the Atlas Mountain whistlers and their Gomera island neighbors. The significance of this region is explored in Bergen's 2019 *Amazon Queens*.

These are only a few of the colonies who used a whistled language, just as extraterrestrials use a whistled language today, and this may very well be the link that connects whistlers around the world.

Of all the tribes known to speak a whistled language, the most aboriginal may be the Bats people of Africa who lived near the Mycenaean Garamantes people. It's doubtful that the Bats people were brethren to the Mycenaeans, they may simply have learned the language by proximity.

The Bats people, which Smith's 1878 *Dictionary of Greek and Roman Geography* asserted to be "the swiftest runners known," lived in caves and "used a speech which resembled no other language, but was like the shrieking of bats."

The Aujelah people of Cyrenaica compared the language of the Bats tribe and that of the Rock Tibboos "to the whistling of birds." Bats, being the flying mammal for which these people are named, make a variety of sounds which include whistles, chirps, trills, squeaks, buzzes, and clicks, with most sounds out of the range of normal human hearing.

Species such as the Mexican or Brazilian free-tailed bat, *Tadarida brasiliensis*, trill and chirp like songbirds and have been compared to nightingales. Its range includes North, Central, and South America.

King Solomon of biblical fame also mastered whistled speech, although you won't hear of this accomplishment in the Bible. Solomon was revered throughout the Middle East and his exploits also appear in the Jewish Talmud and the Muslim Koran.

Both David and King Solomon understood the language of birds or the songs of birds. Sale's 1855 *Koran* referred to it as "the knowledge of the language of birds."

"We heretofore bestowed knowledge on David and Solomon… and

Solomon was David's heir, and he said, O men, we have been taught the speech of birds."

"Solomon was the heir of David. Mortals, said he, I understand the song of the birds. I possess every kind of knowledge."

Another religion that originated in the Middle East is Zoroastrianism. The holy writs of the Zoroastrians, known collectively as the Avesta, also refer to this language of the birds, according to Müller's 1898 translation of the *Zend-Avesta*.

Like Noah, the great King Yima constructed an ark called a Vara, though this protective enclosure may have been under the ground according to a footnote. The Vara was sealed with clay and populated with the seeds of men and women, sheep, oxen, dogs, birds, trees, fruits, and so forth. This narrative uses the word "seeds" even of people, and also describes the Vara as if it were a great, subterranean city, which used artificial lighting.

Along with people and animals, the religion of Ahura Mazda was preserved in this ark using the language of birds to recite from the holy book:

"The bird Karshipta dwells in the heavens. Were he living on Earth, he would be the king of birds. He brought the religion into the Var of Yima, and recites the Avesta in the language of birds."

Although Karshipta is named as a bird, its generic name was Kakhravâk, a name also given to a high priest.

In Scandinavia, ancient legends suggest the existence of a whistled language, although not explicitly. Vigfusson's 1883 *Old Northern Tongue* chronicled myths and legends from Scandinavia which were anciently preserved in poetic form and handed down as oral tradition through the generations, until somebody wrote them all down.

This is the same concept for much of the world's history, particularly where legends of the deities are concerned, and as shown in Bergen's 2019 *Fairies of Ireland*, these ancient poems were often considered to be actual history.

In Ireland, a complete system of law known as Brehon Law was originally preserved in poetic form, laws which formed Celestial Judgements as if received from the heavens.

Brehons were judges, but the ancient name for these judges was *file*

which is commonly translated as "poet" or "bard." Today we class bards as storytellers, and poets as authors of rhyming words. Bards and poets are fun as entertainment, but we'd never give serious thought to a poet administering the laws of a nation. Bards and poets are not designations that we take seriously, as one would a courtroom judge.

And yet, during that period of time when the Gentry lived among us on Earth and taught us these laws, setting words to rhyme was the best way to help historians remember those words until such time that they were written down, generations later. Native American history came down to us in the same way, as oral tradition passed down through the generations.

Scandinavian legends often referred to mortals as "the sons of men" and this phrase was used by Sigfred, the unborn, who wanted to hide his name for he came into the world as a motherless child. Sigfred "had no father like the sons of men" and when asked by "what marvel" he'd been born, Sigfred replied to Fafni that his race was unknown.

When told that he was "the bravest born," Sigfred replied: "It cannot be known, when the sons of the blessed gods meet all together, who is the bravest born."

It's as if he was identifying himself as the son of a deity, which means he'd certainly have been taught the language of the deities, so when "birds speak from the tree above him," this may refer to the whistling language.

Sigfred had just slain Fafni at the behest of Regin, which is the backdrop for the conversation that followed between three "birds" up in a tree:

First bird: "Let him send the hoary counselor quick to hell, shorter by the head, then all the gold shall be his, all the hoard that Fafni lay on."

Second bird: "He is right foolish if he spare any longer his dangerous foe. Lo! Where Regin lies, who has plotted his death. He (Sigfred) cannot guard against it."

Third bird: "Let him shorten the rime-cold giant by the head, and enter into his hoard, then he will be sole owner of all the riches Fafni had."

Sigfred understood "the birds' talk" and replied back that he did not believe himself to be in danger from Regin. A variant of the same legend lists four birds talking, with the fourth bird chiding Sigfred for allowing Regin to live, who was blood-brother of the man just slain:

Fourth Bird: "He is not so wise as I should have thought him, if he lets the one brother go free now that he has slain the other."

While this is not conclusive that the language of birds was spoken by humans, the following legend of Righ leaves no doubt. Righ was "the first called King in the Danish tongue" and his legend dealt with the origin of the three orders of men: Thralls, Yeomen, and Gentlemen.

"Heimdal the White God… assumed the name of Righ the Wanderer" or "Righ the Walker" and walked the Earth. He entered the home of a good man and woman named Ai and Edda, made himself at home, ate their food, and stayed three nights sleeping in between them in bed.

Nine months later, a man-child with swarthy (dark) skin was born to Edda which they called Thrall, and the generations born to this man were known as Thralls.

Righ did the same with another couple, and nine months later a "red and ruddy" man-child was born which they named Carle. His generations were known as Churls, although Carle had a son named Yeoman.

A third such event with yet another couple produced a rosy-cheeked, yellow-haired boy whose mother was "whiter than the driven snow." This boy was named Earl, and when Earl reached adulthood, Righ came back into his life and "taught him spells, gave him his own name, and acknowledged him as his son."

Earl married a slender, gentle, white woman, and one of their sons was named Gentle. Another son was named Kin-the-Young, and this son "knew hidden things, everlasting mysteries, [and] mysteries of life. He knew too how to save men's lives, how to blunt the edges (of the sword), and how to still the sea. He learned the language of the birds…"

This is clearly the legend of a deity not only producing children on Earth, but dispensing knowledge to at least some of his descendants — knowledge which apparently included "the language of the birds." It's interesting to note that Heimdal was called "the white god" as if the deities came in different colors, and also that Righ's children were of different colors, with one being swarthy and another white as if the human mothers were of different colors.

Bergen's 2019 *Forbidden Islands of the Gods* showed the same phenomenon from extra-biblical legends and Central American legends — that of both humans and gods in different colors prior to the commingling.

Humans were already black, white, and red, while the gods were dark brown, light brown, fair, and white.

Another Scandinavian legend involved a love story in which Atli, with the "help of the talking birds," wooed his beloved. Yet another involved a Valkyrie maiden who "knew the tongue of birds" and conversed with "a raven."

Considering that the deities were shape-shifters who sometimes took the form of birds, it makes sense to take that form when conversing in a bird-like language, especially if the conversation was intended only for someone who understood the language. Think of how easily you could communicate outdoors with no one the wiser.

As with the birds who spoke to send a message to Sigfred, this raven held a long and detailed conversation with the Valkyrie, during which the raven told her about warships from the west, a war that these ships engaged in, and its outcome.

Yet another legend involves a yeoman who knew "the language of birds." This yeoman was transporting a king over the water and while they were in the boat, three crows flew over in succession, cawing.

The message of the first crow disturbed the yeoman. At the message of the second, he dropped his oar in astonishment. When the third crow flew overhead, the yeoman sprang to his feet in agitation and told the king what the birds told him, a story which he didn't want to believe, that the king had killed the yeoman's horse and stolen his cattle, both of which were true.

Several species of birds are depicted in these legends as conveying messages to people including ravens, doves, hawks, and popinjays. Meadowlarks were the birds mimicked by the Tall Whites of Nevada, and other birds have been named as well.

The 1865 *Anthropological Review* included a tract on ravens in mythology, such as the two ravens who kept the Norse god Odin apprised of daily happenings in the world: "They [supplied] him with information on all that has occurred."

Songs and sagas were early methods of remembering history, and several included conversing with birds:

"In popular songs, birds occupy the office of messengers. They bring tidings of what has happened, and are charged with communications. In Bohemian they have the phrase, 'I have heard something from the birds.'

"And in English, 'A little bird whispered to me,' etc.

"In the [Norse] sagas, birds converse amongst themselves about the doings of men, and they prophesy. Ravens inform the blind man of a remedy which will help him to a restoration of his sight."

We think of these ancient narratives as fictional, or at best, a fanciful way of describing the act of attaching a written message to the leg of a homing pigeon and sending the pigeon off to deliver it. But in light of what we've learned about humans actually conversing in birdsong language, a verifiable practice which is still in use today, and with reports of extraterrestrials using the language of the birds where they've been mistaken for meadowlarks, isn't it possible that all these old legends were reporting the same activity being used hundreds or thousands of years ago?

People of the Deer

Birdsong was not the only curiosity of the unconventional Gentry who were so in tune with the animals of Earth. They hid among the birds, they hid among the seals as shown in the "Mermaids" chapter of Bergen's 2019 *Fairies of Ireland*, and they hid among the deer, making use of these delicate forest creatures in non-harmful ways that only a few humans are still practicing today. Most of us don't even know that it's possible.

Sometimes it's in the small details that differentiate a Gentry colony from a human colony of blue-eyed people with fair hair, and like the whistled language, one of the binding details can be seen in the keeping of deer as we keep cattle today, except with more kindness and benevolence toward the deer.

Such was a trait of the mysterious Fu-sang peoples discovered by Buddhist monks in the 5th century. The monks sailed west from China until they reached a country that they called Fu-sang, which is interpreted by many as the west coast of the Americas, a location that Bergen's 2019 *Lost Kingdoms of the Americas* narrowed down to the Petrified Forest of California.

Three hundred miles east of Fu-sang was a country of women with "very pure white" skin whose lifestyle was reminiscent of the Amazons, and north of these women were "birds" which produced human beings — an activity that suggests the use of flying machines.

North America was home to Greek and Irish Gentry known variously as white Indians, Welsh Indians, Great Ireland, and Perioeci — the latter with direct correlations to Fu-sang and the Otherworld deities.

The name of the Fu-sang king was a near-perfect match for the father of King Nuada of the fairies of Ireland. Marriage customs in Fu-sang matched those of Ireland, and the level of civilization appears to have matched as well. The Fu-sang king lived in a palace surrounded by walls of crystal while the common people lived in wooden houses, wore silk clothing, and manufactured paper for both reading and writing.

In the Kingdom of Women, they also lived in palaces and houses and their hair reached all the way to the ground. This description matches the giant white Indian chiefs that Spaniards encountered on the east coast of America in the 1500s, with white skin, blue eyes, and yellow hair all the way

to the ground, in a region more anciently known as Great Ireland.

Both the Fu-sang peoples of western America, and the yellow-haired chiefs of eastern America, utilized deer as we do cattle, called *hinds* in the old texts. *Hind* is the zoological term for a female deer, particular a red deer.

Leland's 1875 book, *Fu-sang: or The Discovery of America by Chinese Buddhist Priests in the Fifth Century*, referenced hind's milk in three different passages:

"In Fu-sang, stags were raised as cattle are in China, and that cheese was made from hind's milk, 'as appears from Popol-Vuh, the Sacred Book of the Quichés,' by M. l'Abbé Brasseur de Bourbourg."

"D'Eichthal has vindicated Deguignes [in regards to] the statement that hinds (*biches*) were domesticated in Fu-sang, and that cheese was made from their milk, by citing from the Popol-Vuh:

'Milk was known to the Mexicans, who were accustomed to milk bison-cows and tame hinds and make cheese.'"

"To a native of China, it must have seemed remarkable that the Mexicans should have prepared butter from hind's milk, since such a thing has seldom been done in China, either in ancient or modern times."

Leland interpreted Fu-sang as being in Mexico, but Bergen's 2019 *Lost Kingdoms of the Americas* made a case for it being in the Petrified Forest region of California.

Vining's 1885 *Inglorious Columbus* followed the same expedition of monks on an early discovery of America, which they referred to as Fu-sang after the name of a tree. Horses, cattle, and deer were all harnessed to wagons, and "the inhabitants feed hinds, as in China, and from them they obtain butter… They rear deer there as they raise cattle in China, and make cheese from the milk of the females."

Herds of deer were kept for this purpose, the deer having "small round spots" or white spots, according to sketches of the Fu-sang deer being milked, giving rise to *Cervus mexicanus* as the potential species. Vining wrote:

"In the figure of the half-clothed, half-civilized American of Fu-sang, which is given in the 'Pian-y-tien' and also in the Chinese encyclopedia, this native is seen milking a young hind with white spots, and her fawn is equally

spotted."

Vining "sought in vain" for any account of these spotted deer in America until he came upon Humboldt's works that referred to *Cervus mexicanus*, whose spots were similar to that of a roe-deer. According to Humboldt, immense numbers of them roamed freely in Mexico, some ranging into the United States as well, in addition to a species of deer which was often entirely white. In other words, they could have been seen in California.

Vining noted several countries and regions in which deer milk was prized, including the Himalayas where Buddhists raised deer but not for meat:

"This species of deer is found in America, and in Mexico in particular in immense numbers, says M. von Humboldt, as well as a large deer similar to ours and often entirely white; a deer which is found in the Andes where it also runs in herds.

"These last, therefore, recall the white and tame hinds which are milked by the Indians of the Himalayas… for these people, being Buddhists, deprive themselves of meat, and live upon fruits and dishes made from milk."

Ancient narratives do indeed relate that the Chinese used deer milk. An old, Chinese legend speaks of a man named Yen or Yin-tsze who, in the time of the Chau Dynasty procured milk from a wild deer as a balm to treat the troubled eyes of his aged parents. He disguised himself in deer skin to approach the herd, though this legend speaks only of using milk for medicinal purposes, and not of domesticating deer. Various sources date the Chau Dynasty from 1046 to 256 B.C., or 1112 to 249 B.C.

Doolittle's 1871 *Chinese Recorder and Missionary Journal* gave us another description of Fu-sang and its people:

"Cloth is made out of the bark, and paper is also prepared from it. The houses are built of planks. There are no cities. Arms and war are unknown… Carts drawn by horses, oxen or stags are employed. The deer are their domesticated animals like cows in China. A fermented drink is prepared from their milk."

Crops included grapes, mulberries, and red pears. The people knew how to read and write. Doolittle ruled out North America specifically for the

mention of horses and tame deer, and the tree whose bark produced cloth and paper.

Europeans are credited with introducing horses to America in the 16th century long after the Fu-sang expedition, the deer are interpreted as reindeer, and sketches of the tree match a tree found on islands in the Pacific Ocean, but not in America. These were among Doolittle's arguments against America.

The stakes are high in this debate because everyone wants to take credit for "discovering" America. Doolittle must have been unaware of east coast narratives from the conquistador Ayllon in the 1500s, and the Scandinavian mariners who sailed to Great Ireland in the 11th century A.D.

The Scandinavians were legendary as navigators, and their captains asserted the existence of a Great Ireland populated by natives and white men with horses, according to Peter de Roo's 1900 *History of America Before Columbus*.

Brinton's 1868 *Myths of the New World* demonstrated the existence of tamed deer that were not reindeer on the eastern coasts of North America:

"Gomara states that De Ayllon found tribes on the Atlantic shore not far from Cape Hatteras [in North Carolina] keeping flocks of deer (*Ciervos*), and from their milk making cheese. I [Brinton] attach no importance to this statement, and only mention it to connect it with some other curious notices of the tribe now extinct who occupied that locality. Both De Ayllon and Lawson mention their very light complexions, and the latter saw many with blond hair, blue eyes, and a fair skin."

MacNutt's 1912 translation of *De Orbe Novo: The Eight Decades of Peter Martyr d'Anghera*, which is one of the most comprehensive accounts of our first contacts with the "New World" of the Americas, spoke of these deer, specifically in the regions ruled by giant white chiefs:

"In all these regions they visited, the Spaniards noticed herds of deer similar to our herds of cattle. These deer bring forth and nourish their young in the houses of the natives.

"During the daytime they wander freely through the woods in search of their food, and in the evening they come back to their little ones, who have been cared for, allowing themselves to be shut up in the courtyards and even

to be milked when they have suckled their fawns.

"The only milk the natives know is that of the does, from which they make cheese."

Bergen's 2019 *Lost Kingdoms of the Americas* made a case that these chiefs were descendants of the Mycenaean Greek gods, living on a continent that the Greeks referred to as *Perioeci*. Thus we have multiple theories for the identity of the giant white people who lived on east coast of North America, originating from either Ireland or Greece, but as the *Nordic Aliens* series has shown, the Irish Dananns and Greek Danaans were kindred races, both being Otherworld colonies which had regular contact with one another.

Vining believed the deer to be *Cervus mexicanus*. Brinton identified them with *Ciervos*, neither of which are reindeer. Brinton considered the entire issue of tame deer being milked as if they were cows as being a tall tale.

Brinton wrote that this race of fair-skinned, blue-eyed, yellow-haired chiefs cultivated potatoes, tobacco, and cotton, and reckoned time using disks of wood divided into 60 segments.

He suggested that Ayllon had discovered the mysterious "White-man's Land" or "Great Ireland" of the Icelandic Sagas, in which Scandinavian sea rovers of the 11th century found "men of their own color, clothed in long, woven garments, [who were] not less civilized than themselves."

Great Ireland in itself is another much-debated mystery, but the founders were generally believed to be the Irish Papas, or Christian monks from Ireland. The possibility that an earlier race came from Ireland which was later followed by Christian monks is given little credence. However, De Roo provided a clue that connects Great Ireland to pre-Christian Ireland:

"'The traces of Irish origin [seen among] the Indian tribes of North and Central America tend also to strengthen the presumption that these countries had been colonized from Ireland at some remote period of time.'

"Such was the costume of the Darien tribe which Lionel Wafer [described] when saying, 'They were all in their finest robes, which [were] long white gowns reaching to their ankles and adorned with fringes at the bottom,' — like those of the Irish Papas.

"The same author further states that their way of reckoning is much like that of the Highlanders of Scotland and of Ireland, who say, instead of thirty-

one, thirty-two, etc., one score and eleven, one score and twelve…"

Joyce's 1903 *Social History of Ancient Ireland* stated that the milk used most in ancient Ireland was cow's milk, but that goat's milk and sheep's milk were also used, with deer's milk being a rarity:

"Deer's milk was sometimes made use of, and the milking of the doe is often mentioned in the records, but always in a manner implying that it was exceptional."

Pre-Christian Ireland had parallel accounts of domesticated deer. It may have been commonplace during the reign of King Nia Ségamain who ruled over Ireland in A.M. 4887:

"During his time cows and does were milked alike, and it is for him that does were cows."

Converted to modern dating, Ségamain's reign is estimated somewhere between 320 B.C. and 116 B.C., with each scholar proposing a different set of dates.

Nia's mother was Flidais Fholtchain who is often named as a full-blooded Danann woman, and this ability to draw milk from deer came through "the incantations of his mother, who was an enchantress." Flidais had a daughter Fand, who married Manannán mac Lir, one of the most eminent of the original Tuatha dé Danann elders. This suggests a much earlier timeline, which is possible since the timeline of Irish history was altered in an attempt to match it to the Bible.

Fand and Nia had different fathers, and the lineage of Nia's father included extraterrestrial Danann and giant Fomorian.

Stokes' 1891 *Irish Texts* related that this ability to milk deer was expressly given by fairy power, and that his mother was a fairy of the Tuatha dé Danann.

Queen Flidais was Danann, and it was she who was the wife of Adamair. Her name meant "Flidais Fair-hair." Their son was Nia Ségamain, whose named meant "Nia Deer His Treasure."

"During his time, cows and does were milked in the same way every day, so to him beyond the other monarchs great was the treasure of these things…

"In Nia Ségamain's reign those cattle were milked, that is, double cattle, cows and does were milked… and it was his mother that gave him that fairy power…

"It [was] the fairy-folk that constrained the does to be milked in his reign."

Nia himself was named as *siabra*, which in this passage was translated as "enchanted" or "streamy." So we have several statements from Stokes' text:

- Nia Ségamain's mother was a fairy queen of the Tuatha dé Danann, whose surname meant "fair hair."
- Nia's surname Ségamain meant "deer his treasure."
- Deer were milked just as cows were milked, and this activity was attributed to the Tuatha dé Danann fairies, as if it was an activity specific to them.
- Nia himself was descended from the Dananns, and identified as *siabra*, which Bergen's 2019 *Fairies of Ireland* said "loosely translates" as phantom. Siabra designated "the wonderful, human-like bodies" that gods adopt to make themselves visible to men.

Leahy's 1906 translation of *Preludes to the Raid of Cualgne* referred to the Tuatha dé Danann as "the god-folk" in its analysis of the same passages regarding the milking of deer:

"Does were milked in the days of Nia Ségamain, and by his mother was that fairy power given to him… Flidais the queen, one of the tribe of the god-folk (the Tuatha dé Danann)… Flidais was a supernatural being, milking wild deer like cows."

Leahy noted that some translations "cut out the supernatural part" which existed in the original, and other translations altered or added to the text:

"The author of the L.U. version [referring to the Leabhar na h-Uidhri manuscript] cut out the supernatural part… The author of the Glenn Masain version kept nearer to the old story, adding, however, more modern touches."

Leahy wrote that the Glenn Masain Manuscript provided a "much longer and fuller" version than that of the L.U., though it also gave a very different

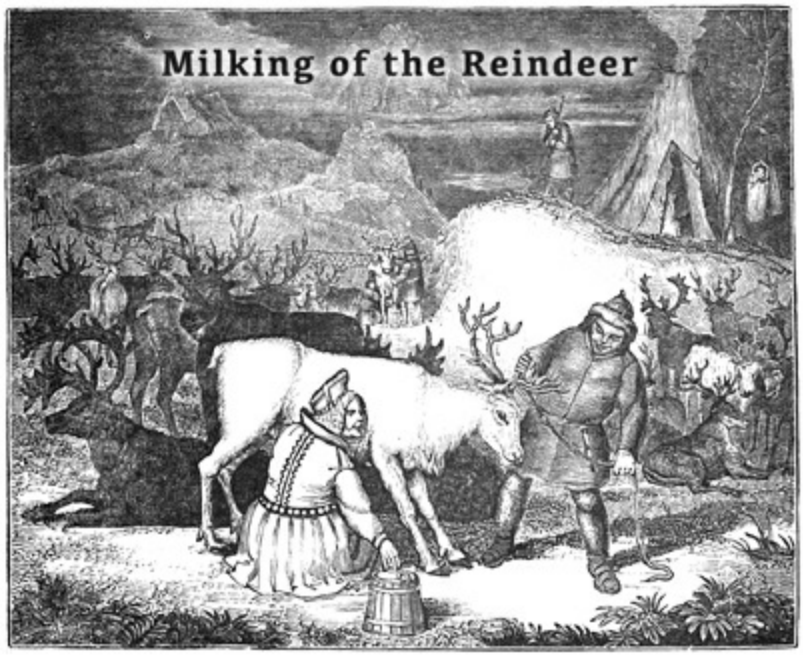
ending to the legend.

Logan's 1843 *Scottish Gaël* stated that "there exists a belief that the inhabitants of Scotland had anciently domesticated a species of deer, and the tradition has received something like confirmation… It is not improbable that these animals were tamed, as the reindeer are at present among the Laplanders." Logan referred to the people as "aboriginal Celts."

Whoever these Celts were related to, or were taught by, it was in the highlands of Scotland "where the singular habits of the aboriginal Celts are most tenaciously retained." He inferred that the deer might actually have been reindeer because "the Norwegians were anciently accustomed to pass from Orkney to the mainland of Scotland to hunt the reindeer."

A species known as Gigantic Irish Deer was also possible. The Gigantic Irish Deer might have not been extinct in the British Isles for as long as is generally believed. Logan said that they were once plentiful in the Hercynian forest of Germany, but that they abandoned the region when the climate changed and headed for colder climes. Logan also mentioned a "peculiar sort of deer" which had "forked tails, three inches long, whereby they were easily known from any others."

An 1833 article, "The Rein-Deer," published in *The Penny Magazine of the Society for the Diffusion of Useful Knowledge*, included a sketch of a woman milking a white reindeer.



These reindeer were limited to polar regions — arctic, subarctic, tundra, and boreal — and attempts to introduce them into other countries were unsuccessful. Scotland was one of those unsuccessful countries, and yet anciently reindeer did exist as far south as Ireland, and even in the North American states of Nevada and Tennessee during the late Pleistocene Age, though it predates the known era of the Danann visitations.

Wood-Martin wrote extensively about the elder faiths and pre-Christian Irish traditions in his 1902 book, *Elder Faiths of Ireland*. Both Ireland and the Isle of Man were home to a genus of great Irish deer, now extinct, whose antlers could reach 12 feet across. Britain, the Isle of Man, and Ireland were believed to have been anciently connected to the European continent by land or ice. Martin said of the Isle of Man:

"The fact that the huge creature was formerly a member of the fauna of this small island, and the most patriotic Manxman will hardly deny that it [the Isle of Man] is small, is very interesting, for large animals need a wide expanse of country to roam over."

The discovery of bones testifies to its existence in the British Isles. The great Irish deer and reindeer both roamed the region alongside humans, as did red deer up to the early 1900s.

Manx is the name given to residents of the Isle of Man, the very island where Manannán mac Lir kept a home. Logan did not name the Dananns except as a fleeting reference that "the Manx believed that the first inhabitants of their island were fairies." His only other reference to these "fairies" was in relation to tall, or even gigantic, well-formed Celts whose people were so perfect that there was rarely a "crooked or deformed" person among them, and if one was born, that person was considered unlucky as if they'd been marked for misfortune by the fairies.

It is not clear who Logan equated with the Celts, since he differentiated them from Germans and Gauls:

"Both Celts and Germans were remarkably tall. They surpassed all other men in stature, and the largest, who were called Barenses, inhabited the extreme and most cold parts.

"The lowest of the Germans were taller than the tallest Romans… Gaul always abounded in great and strong men who were wont to ridicule other

people for their diminutive size… The Britons appear to have exceeded even the Gauls in height…

"Strabo indeed says that he had seen British young men at Rome who stood half-a-foot above the tallest men" but that these giants were not well-proportioned. "The Celts were, however, generally admired for their fine figures." They were also fair-skinned.

Logan suggested that men's diminishing height was due to our habit of sending the biggest and strongest into battle, thereby slaughtering them off and removing them from the gene pool.

He identified the Highlanders with the Gaël, and the Irish Celts with the Gaël, just as Bergen's 2019 *Lost Kingdoms of the Americas* identified the Patanian Irish Indians of Argentina as Gaël with their red hair, blue eyes, and white skin. These "white Indians" spoke pure, ancient Gaelic, a language spoken only in prehistoric Ireland, Scotland, and the Isle of Man, and specifically by the Tuatha dé Danann.

Logan did not directly name the Tuatha dé Danann so it's difficult to unravel his lengthy treatise on the various ancient peoples of Europe and the British Isles. He did refer to fairies abducting children, particularly newborns.

Campbell's 1900 *Superstitions of the Highlands & Islands of Scotland* echoed this belief. Allegedly they abducted newborns and their mothers, perhaps out of need for the mother's milk, and they kept herds of deer:

"It is said that the fairy women are unable to suckle their own children, and hence their desire to procure a human wet-nurse."

"There are occasional allusions to the fairy women having herds of deer."

"Everywhere in the Highlands," Campbell wrote, "the red deer are associated with the fairies, and in some districts [such] as Lochaber and Mull, [red deer] are said to be their only cattle." Fairies were "the people of peace, the still folk, or silently-moving people." They were also "the good people" according to Evans-Wentz in his 1911 *Fairy-Faith in Celtic Countries*, and elsewhere they were "the good gods":

"The highest order of them seems to be a race of beings evolved to a superhuman plane of existence, such as the ancients called gods."

Before the arrival of Christianity and subsequent expunging of pagan beliefs, the fairies were gods who came down out of the sky and assisted the people of Ireland.

If there is any truth to the theory that extraterrestrials have been working to create a viable, hybrid race between themselves and humans, these ancient legends may be the earliest evidence of such. Bergen's 2019 *Fairies of Ireland* demonstrates that ancient abductees were later returned to their homes, often with magical gifts or special wisdom to help them govern.

Logan mentioned a race of men in Europe "whose antiquity [was] enveloped in inscrutable darkness" except for being distinguished as *Celtae*. They had no memory of their people ever having lived in any other country, though "on the authority of their priests," declared themselves to be descended from a god who was thought to represent the Greek god Pluto. Druids maintained that these people were aborigines.

Whoever these mysterious people were, and in whatever region they lived, the "milky whiteness" of their skin set them apart. Of the Celtic race in general he said:

"The hair of the Celtic race was naturally fair or inclined to red, and they took great pains to deepen the color. The children, from their birth, were for the most part white or grey headed, but as they grew up, the hair became like that of their fathers."

Logan spoke of yellow-haired Celts and of Celts with "lint white locks," as well as an Irish hero with "hair like flowing gold" and skin "like the white chalk." This was the blue-eyed Fionn mac Cumhaill, known today as Finn MacCool.

Finn was the benevolent, giant son of Muirne, whose lineage included both Fomorian and Danann, but Muirne had another son named Goll, and descriptions of these two men are sometimes confused with one another, especially as they worked together. Grant's 1814 *Origin and Descent of the Gael* suggested that Goll had chalk-white skin, while Finn had rosy cheeks:

"His body like the white chalk, the mild son of Muirne."

A separate passage described Finn mac Cumhaill with golden hair:

"Bright were his blue rolling eyes, and his hair like flowing gold. Lovely

were the charms of his unaltered beauty, and his cheeks like the glowing rose."

If Goll had chalk-white skin, then he may have been the Celt with the lint-white locks as well, because Finn had golden hair and rosy cheeks, which is another way of saying white blushing red.

Logan never differentiated between the tall, benevolent Dananns who were known for their chalk-white skin and the giant Fomorians, nor did he separate Dananns and Fomorians from the human races, perhaps due to the difficulty with unraveling ancient Irish history.

Finn was the subject of many heroic legends. He lived during the era of Conn of the Hundred Battles, an Irish king who ruled in the 2nd century A.D. This would have been 400 years after the reign of Nia Ségamain in the 2nd century B.C., when Danann descendants were still domesticating deer, and Finn's son Ossian or Oisin was nursed by a deer, according to Nutt's 1906 edition of *Folk-Lore, a Quarterly Review of Myth, Tradition, Institution & Custom.* This legend came from the Scottish Isle of Skye, and throughout his life, Oisin refused to eat deer meat because he associated deer with his mother: "It is said in Skye that Oisin's mother (or nurse) was a deer" and that Oisin himself was called Little Fawn because of it.

Finn's mother was "transformed into a fawn" which suggests that he, too, was nursed in the same way. These legends became confused with the actual mother shape-shifting into a deer, rather than the child suckling from a deer or drinking deer's milk as Heracles' son did.

In the same time period, a servant named Derg Corra "took up his abode in a wood and used to go about on shanks of deer for his lightness." In other words, he was light enough to ride on a deer. This deer had antlers, because Finn spotted Derg sitting up in a tree with a blackbird on his shoulder, feeding nuts to the bird, and tossing pieces of apple to a stag at the foot of the tree.

These events demonstrate how an ordinary activity, long since abandoned or known only in remote regions such as the Arctic, can morph into what we perceive as legends too strange to be credible narratives of history.

Old Gaelic dictionaries show how a single word was used interchangeably for cows and deer:

Adh (a misspelling for agh): a heifer, a young cow, a hind, a fawn
Ag: a cow, a deer
Agh: a heifer, etc.
Agh-alluidh: a stag
Agh-feidh: a fawn, a hind

Deer's milk was used just like cow's milk, and this is not a case of mistaken translation because deer's milk was still being used across the English Channel in the year 1189 A.D. when Giraldus Cambrensis journeyed through Chester, a city at the border of England and Wales.

Cambrensis kept journals of his travels which have since been translated and published in Forester's 1863 *The Historical Works of Giraldus Cambrensis*, in which Cambrensis said:

"We saw here what appeared novel to us, cheese made of deer's milk, for the countess and her mother keeping tame deer presented to the archbishop three small cheeses made from their milk."

Hemingway's 1831 *History of the City of Chester* elaborated on the same event:

"Giraldus Cambrensis, in company with Archbishop Baldwin, visited this city in 1189 [A.D.]… respecting the Earl's wife [he wrote]: 'Constance, countess of Chester, kept a herd of milch hinds, made cheese of their milk, and presented three to the Archbishop.'"

Cambrensis and the Archbishop considered deer's milk to be a novelty, but the practice dates back to when the Tuatha dé Danann held sway over portions of the British Isles. Newman's 1846 *Zoologist: A Popular Miscellany of Natural History* takes us deep into the history of giant deer, which he differentiated from red deer and reindeer. These giant deer, which are scientifically known as *Cervus megaceros*, once roamed Ireland:

"Pepper, in his '*History of Ireland*,' expressly states that the ancient Irish used to hunt a very large black deer, the milk of which they used as we do that of the cow, the flesh of which served them for food, and the skin for clothing…

"Sir William Betham found some bronze or brass tablets, the inscription on

which attested that the ancient Irish fed upon the flesh and milk of a great, black deer."

Edward Newman was quoting from H.D. Richardson's 1846 *Facts Concerning the Natural History of the Gigantic Irish Deer (Cervus giganteus hibernicus)*.

Richardson marveled that despite the multitude of giant deer remains exhumed in Ireland, little was known of its actual history — a void in knowledge that he endeavored to explore both in examining the remains for himself, and compiling information from as many competent sources as he could find.

Richardson's treatise set out to prove that giant Irish deer existed alongside humans and was used for food and clothing. This animal "was essentially and solely Irish" — different from the American moose or caribou (or reindeer), the European elk, red deer, fallow deer, wapiti, and roebucks.

Part of the problem in identifying this animal was its great size, considered too large to have been native to the small country of Ireland which created the presumption of an external origin.

Either way, its existence is Ireland is undisputed and Richardson asserted that Betham, who found the metal tablets, was "a gentleman whose authority must have the greatest weight in any matter connected with Irish antiquities."

Nothing is unusual about hunting deer for their meat, skin, and antlers, but the metal tablets made it clear that the *milk* of these deer was also utilized.

Richardson equated the *Cervus megaceros* of Dr. Hart to the *Cervus giganteus hibernicus*, or Gigantic Irish Deer, whose skull resembled that of a bison, cow, or even a horse.

He took issue with naturalists who confused this species of deer with reindeer and elk. Unlike the reindeer whose females have horns, the female of the Irish deer did not, which negated it as being a reindeer. Neither did it have a bony tail, in spite of skeletons showing otherwise:

"In order to be satisfied that the Gigantic Irish Deer was destitute of a true bony tail, we have only to examine his skeleton, but this must be done with care for in many skeletons we find the tail supplied of *paper maché*, or from the tail bones of a horse or cow."

In other words, someone took it upon themselves to add a tail for the purpose of display, perhaps for believing that it *should* have a tail, but with no tail bones found, they improvised.

Richardson said that when texts described an animal that resembled both an ox and a stag, they were referring to reindeer whose females have horns:

"The reindeer has been said to bear a resemblance at once to the ox and to the stag."

Forester described such an animal as seen on the Isle of Britain in the late 1100s:

"In this same country was produced, in our time, a cow partaking of the nature of a stag, resembling its mother in the fore parts, and the stag in its hips, legs, and feet, and having the skin and color of the stag, but partaking more of the nature of the domestic than of the wild animal, it remained with the herd of cattle."

Cambrensis mentioned this oddity immediately after speaking of the countess and her tame deer and their deer milk cheese. Kelly's 1850 *Cambrensis Eversus* spoke of fostering where a child's nurses are also considered his parents, even when those nurses are animals, such as "the she-wolf that suckled Romulus and Remus" and was thence called their mother.

Mithridates accused the Romans of cruelty and ravenousness because "they owed their origin to men who had been suckled by wolves." The phrase "Hyrcanian tigers gave thee suck" also alludes to a man's character coming down through the milk of an animal. Hercynian referred to a dense forest in western Europe, while Hyrcanian referred to a forest near the Caspian Sea where Caspian tigers roamed until they went extinct in our lifetime.

Cambrensis wrote that "Halis, king of Spain, who was reared on hind's milk, equaled the swiftest steed in fleetness," as if through the milk he acquired the qualities of the deer.

The Christian St. Giles was nourished by a deer, according to Eade's 1906 *Parish of St. Giles*. He was born in Athens, Greece, toward the end of the 7th century A.D., and migrated to France where he settled as a hermit. Giles was "fed by a heaven-directed hind which came daily to give him its milk," but the king of the country (named as Flavius, King of the Goths) spied the deer while out hunting and shot it. Flavius followed the injured deer

which fled to its benefactor, St. Giles, and the deer "took refuge at the feet of the holy anchorite."

This event is memorialized with sketches of an aged man with a flowing white beard comforting an injured hind with an arrow protruding from its body.

Giles was the patron saint of woodlands, and of lepers, according to Wright's 1906 *Longstone Records*. He was "an Athenian of royal blood" whose miraculous powers of healing attracted throngs of people. He must have been inundated with requests to heal the sick, because he "fled from his country and turned hermit, dwelling in a cave, and living upon the fruits of the forest and the milk of a favorite hind."

Once when the king of France was out hunting, the king's hounds caught wind of the hind and pursued it. Wounded by an arrow, the hind took refuge in the cave, and "the hunters who followed, finding an aged man praying, and the hind crouching at his side, asked forgiveness."

St. Giles died in his cave in either 541 or 750 A.D., and was later venerated in both England and Scotland. A hospital for lepers was founded in his name.

Here we have a 200 year variance in the dates of death for this saint, possibly the result of merging the history of saints as was so often done in the early centuries, or perhaps as a typographical error made by a scribe which then carried down through the centuries.

The fullest account comes from Madge's 1899 *Leaves from the Golden Legend*, which is a collection taken from an obscure 13th century text written by theologian Jacobus de Voragine. He joined the "Order of Friars, Preachers, or Dominicans" and distinguished himself with a zeal for holiness and study.

Voragine became Archbishop of Genoa and his publications included a world-renowned book written between 1270 and 1280 A.D. called *Historia Longobardica seu Legenda Sanctorum*, or more familiarly, *The Golden Legend*.

It was intended to be "strictly religious literature" designed to follow the calendar. Acts of the martyrs and saints were particularly chosen and their stories abridged to an easily readable form. Unfortunately, "numerous editors and translators" felt themselves at liberty "to make additions as they pleased," doubling the size of the original volume.

These alterations added more saints and miracles, and stories from the

Old Testament, according to the Introductory Note. Editing also created a cohesive narrative out of multiple copies of the same legend, and "recollections of heathen deities were remolded into Christian shapes."

St. Giles, also known as Egidius, was born in Athens, Greece of "noble lineage and royal kindred." One day long before his sainthood and fame, he went to church where he found a sick man laying in his path, demanding alms. Giles gave the man his coat and suddenly, the man was miraculously healed.

On another occasion he went to the sea where mariners faced "great peril" in a storm. Giles prayed, the tempest abated, and the mariners were saved. Several more miracles included healing the sick and greening the desert.

He met a holy man living in the desert all alone, and stayed with the hermit for a long while. After repairing the sterility and barrenness of the desert near the hermit, Giles left the hermit and went farther into the desert where he found a pit, a small well, and a fair hind that ministered her milk to him. Then along came the king's hunters and hounds who took chase. The cornered hind was shot, but escaped to the protection of St. Giles.

The distraught healer prayed to God for the life of his beloved deer, and all the while the hounds were circling and howling until nightfall, when the hounds returned to the hunters.

The king had a suspicion of what was going on and he warned the bishop. What happened next is quite odd, because why would they pursue a holy man with the same zeal as one would a criminal? Unless they wanted to invade his privacy in order to force him to perform more miracles.

If you've ever watched the 1980 movie "Resurrection" starring Ellen Burstyn, then you've seen what happens when word gets out that you have the power to heal. Not only are you inundated with people who never give you a moment's peace, penned in by an ever-growing crowd, but the government takes an interest in your abilities, and so do religious zealots who target you as an anti-Christ, working with the powers of the devil.

You aren't allowed to live your life, helping people in your own way and time but otherwise unmolested. Giles was surely in this position because both the king and the bishop took a "great multitude of hunters" to find the deer, and were led to an area where the bush was so thick that seemingly no man or beast could pass through the brambles.

One of the knights shot an arrow into the bush and hit the holy man,

who never stopped praying for his deer. Still the hunters pressed forward, unrelenting, hacking the brambles with their swords until they came to the pit where the ancient man sat, clothed in the habit of a monk, with the injured deer by his side.

The bishop and the king proceeded alone, demanding to know the man's identity and why he was hiding out in this inhospitable region. He answered them rightly and they realized that this was a holy man so they asked for his pardon.

They sent Giles to master healers and surgeons to heal his wounds as if he was too injured to heal himself, or perhaps they just wanted to atone, so they offered him gifts and riches, all of which he refused. He did ask that the king build a monastery, though he didn't want to take charge of it, but in the end, the king convinced him.

No more is said of the deer as to whether she recovered, but St. Giles is credited with raising the dead son of a prince, and at his death, "many witnesses" alleged that "they heard the company of angels bearing the soul of him in to heaven." Even during his life, witnesses saw "angels" materialize to assist Giles.

Giles originated in Athens, Greece, an ancient stronghold of the Mycenaeans, and by all accounts he descended from a royal bloodline which could denote a lineage from the Greek gods themselves. Thus, his ancestors would have passed it down through the generations, this concept of milking deer.

The Greek goddess Artemis was legendary for keeping deer, as were the Irish gods whose deer were known as "fairy cattle," according to Forbes' 1905 *Gaelic Names of Beasts*:

"In the folklore of the Highlands, deer are called 'fairy cattle' and were supposed to be milked on the mountain tops by the fairies."

A famous fairy sang songs to the deer as she milked them, and she had a "cow-fetter" which she used on the deer, just as one would fetter a cow to keep it still while milking.

Besides the milking of reindeer which is still in practice today, the keeping of ordinary domestic deer for their milk was known from the arrival of the deities to Earth, and continued even into the 16th century.

Chinese monks witnessed it on the west coast of North America when

they visited Fu-sang in 499 A.D. Cambrensis witnessed it in Britain when the Countess of Chester offered deer milk cheese to the archbishop in 1189 A.D.

Lucas de Ayllon saw Native Americans governed by a giant, yellow-haired chief keeping herds of domesticated deer in 1520 A.D., in a region which Scandinavian mariners referred to as Great Ireland in 983 A.D.

Archeology also connects North America to the British Isles at a time when the Tuatha dé Danann were living on Earth — with the discovery of a Stonehenge in Canada.

Dr. Gordon R. Freeman, whose credentials include an M.A. from the University of Saskatchewan, along with a D.Phil. from Oxford, a Ph.D. from McGill University, and associations with the University of Alberta, plus over 450 publications to his name, is one of the leading experts on Canada's Stonehenge, an archeological wonder that may have been built by the same mysterious entities who built Stonehenge in Britain. Freeman spent decades researching and comparing the two Stonehenges, and his publications include:

- Hidden Stonehenge: A Temple in North America Reveals the Key to Ancient Wonders
- Canada's Stonehenge: Astounding Archaeological Discoveries in Canada, England, and Wales
- Observational Archaeoastronomy at Stonehenge: Winter Solstice Sun Rise and Set Lines Accurate to 0.2° in 4000 B.P.

Freeman's *Hidden Stonehenge*, which was published in 2012 by Watkins Publishing in England, put forth the theory that Canada's Stonehenge predated Britain's by centuries, and that it used a calendar more accurate than the Gregorian calendar that we use today.

He suggested that approximately 5,200 years ago, the peoples of southern Alberta in Canada, which is north of Montana nowhere near the coasts, and the peoples of Great Britain made precise, astronomical observations at these two sites, which are at nearly the same latitude though thousands of miles apart, and that both calendars were aware of the 4-year cycle of the Leap Year. Freeman equated the construction of both sites to the *same people*.

Here we have a modern-day scholar presenting a theory that the same race of people once existed in North America and the British Isles, and that

this people had calendar knowledge that surpassed our own, as evidenced by archeological discoveries.

Freeman is not alone in connecting North America to the British Isles. Petroglyphs found in the Hickory Log area of Cherokee County, Georgia, suggest a connection as well.

The petroglyphs were found on a giant rock near the Etowah River. Believing that the petroglyphs marked buried gold, someone dynamited the rock and blew it into pieces. That's how we treat our ancient and extraterrestrial history. A five-ton boulder covered in petroglyphs was donated to Reinhardt University of Georgia by the Cline family in the 1940s, on whose property the boulder was discovered.

The designs on the rock — which include concentric circles, crosses, curved lines, and other symbols — are identical to petroglyphs found on the Dingle Peninsula of Ireland which date back to the Early Bronze Age — the very era of the mystical and magical Tuatha dé Danann.

As with most archeological discoveries in the United States, the Georgia petroglyphs are credited to Native Americans, possibly the Creek Indians, or the Yuchi Indians who predated them and whose ancestors were thought to have built the great mounds. But this doesn't take into account North America's extraterrestrial history.

The mysterious Mound Builders were of a different race than the Native Americans, as set forth in Bergen's 2019 *Moon-Eyed People*, a book which also explored evidence that people from Ireland and Wales settled in North America at an early period, and that some of these people were descended from the Tuatha dé Danann which were Celtic deities of the British Isles — a race which was known for having golden or flaming red hair.

The regional predecessors of both the Creek and Cherokee Indians were the white-skinned, auburn-haired, Moon-eyed people, and this reclusive race built ancient fortresses, mounds, and stone towers in the region, which means that they were part of the larger Mound Builder culture that stretched across the Midwest into the eastern half of the United States.

The red- and yellow-haired Celtics of the British Isles with their extraterrestrial heritage may well have been the Mound Builders of North America, and they would have brought traditions with them such as the building of Stonehenge, and keeping herds of deer for milk and cheese. As Bergen's 2019 *Moon-Eyed People* shows, we've also unearthed giant red- and yellow-haired mummies in the Mound Builder regions. We have the

evidence, it's just a question of compiling it into a cohesive whole and believing in it.

Keeping herds of ordinary deer for milking is a concept virtually unknown today, but keeping reindeer for this purpose is well-known, and Jackson's 1904 government publication entitled, *Thirteenth Annual Report on Introduction of Domestic Reindeer into Alaska*, suggested that raising reindeer is both simple, and enormously profitable, and yet few have taken up the task in spite of the ease in keeping and increasing a herd:

"The reindeer are so gregarious and timid that one herder can easily guard 1,000 head. The herder knows that if a few stray off, he need not look for them as they will soon become frightened and rejoin the main herd."

Even the females are capable of pulling sleds, so the Christmas tradition of Santa's sleigh being pulled by reindeer is grounded in truth. Reindeer teams carried the United States mail, along with passengers and freight, for 260 miles during an Alaskan winter. They can be "ridden in the saddle" just like a horse or mule, though with less comfort.

In addition, "the reindeer cow gives about one teacupful of very rich milk, nearly as thick as the best cream, and making delicious cheese." And thus the ancient legend of the Greek goddess Artemis riding a horned deer, or in a chariot pulled by horned deer, was indeed possible.

Artemis was an Olympian goddess born of Zeus, and thus her siblings and half-siblings would have included Heracles, Apollo, and King Minos of Crete. She might even have been an Amazon. Greek historian Pausanias described the coins of Patras in Achaea, Greece, which depicted Artemis clad in a short tunic, with a robe falling over her left shoulder leaving her right breast bare. The tip of her quiver is visible over the right shoulder, and she carries a bow in her left hand. Pausanias called the image one of the earliest to represent Artemis in Amazonian form, like an Amazon warrior goddess.

She was also depicted either riding a stag as one would a horse, or riding in a chariot pulled by stags — identified as stags only because of their horns, and yet legends referred to them as "horned hinds" which confuses scholars to no end.

Antlers are uncommon in female deer (or does), being the trademark of males (stags), and yet legends clearly spoke of the horned doe of Artemis as leading Heracles on a merry chase through Hyperborea.

Deer were sacred, particularly to Artemis, and she was often depicted holding a doe in her arms, or standing with a stag or horned hind at her side, as represented in terra-cotta figurines.

Capturing the golden-horned hind of Artemis was tasked to Heracles by King Eurystheus to whom Heracles was bound for 12 years to atone for an act of murder.

Heracles did not want to kill the sacred hind of Artemis, so he pursued the hind for a full year but she was always one step ahead of him, leading Heracles all the way to the country of the Hyperboreans and then back to her home on the Peloponnese peninsula of Greece.

Finally, in exasperation for his failure to accomplish the mission, Heracles shot the animal with an arrow as she crossed a stream, and this time he caught her and carried her, still alive, back toward the city of Mycenae. As he passed through Arcadia, Heracles encountered Artemis who rebuked him for violating her sacred animal, and she rescued her "special pet" from him. Heracles explained the reason for his vile act, how he was bound to this task by a king, otherwise he never would have committed such a heinous act. Artemis forgave him and allowed him to take the hind to Mycenae.

Rhys' 1891 *Studies in the Arthurian Legend* noted the odd variants of this event in which "this beast is curiously described by Greek authors as a hind with horns… but ancient art sometimes represents it as a stag."

With the exception of reindeer, female deer rarely have antlers, which suggests that Artemis' sacred deer was a reindeer or the now extinct Great Irish Deer.

Reindeer are native to cold, northern regions, such as mainland Hyperborea. They are harnessed for riding and pulling, and their milk is the staple of several cultures.

Mainland Hyperborea was in the northernmost habitable region of today's Russia, bordering the Hyperborean Ocean which is today's Arctic Ocean, with Hyperboreans living just south of the Arctic Circle.

The Arctic Circle cuts through the northernmost regions of Greenland, Canada, Alaska, Russia, Norway, Sweden, and Finland, the latter of which is home to the Laplanders, although Logan's Laplanders extended across a much larger region.

A town known as Santa Claus Village borders the Arctic Circle in Lapland and prides itself as being "The Official Home of Santa Claus," to give you an idea of climate.

The *Report on Introduction of Domestic Reindeer into Alaska* stated that the Laplanders had been keeping reindeer for centuries, and that they could serve as both instructors and herders for the new project. Curiously, ownership in these herds extended beyond the government to several religious organizations.

Even ancient religions took an interest in hinds and their milk. Manning's 1338 *Story of England*, as translated by Furnivall in 1887, carried this habit of drinking hind's milk all the way back to Gerion the giant, also known as Geryon and Geythelos, whose family tree linked him to both Irish and Greek deities including Poseidon, god of the sea.

Bergen's 2019 *Greek Gods* and *Fairies of Ireland* name Poseidon as the father of Belus, a deity worshipped in Ireland whose son Ninus married Semiramis, the very queen who spawned a race of Amazon warrior women in the Middle East. Her timeline is variously given as 2059 B.C. or 1230 B.C.

Belus begat Danaus, a progenitor of the Mycenaean Dynasty, and his brother Chrysaor the Titan begat Geryon, the giant who married the Egyptian princess Scota for which Scotland is said to be named.

The Greek gods also colonized Africa in those days so references to *Egyptian* and *African* do not carry the same genealogies that they would today. These beings all came from a race of giant Nordic-like visitors from the cosmos.

Chrysaor also begat the goddess Echidna, whose three sons by Heracles ruled over vast regions of what was anciently Sarmatia in what is now mostly Russia. Their names were Scythes, Gelonus, and Agathyrsus.

Manning related an event in which Trojans sailed to the island of Leogise, also known as Leogecia and Loegres — a "waste island" believed to be Leucosia off the western coast of Italy. Brutus sought guidance on where to take his new bride to settle. They visited a temple "where the misbelieving folk once worshipped Diana, in the likeness of a woman, and made an image of her which foretold things to keep people in unbelief."

In other words, they encountered an oracle statue of the Roman goddess Diana, also known as the Greek goddess Artemis with her sacred hind. As the Romans didn't exist yet, Diana was clearly a later overwrite for the goddess Artemis.

Brutus took 12 of his peers along with the priest Geryon to consult the oracle, and approached the oracle with a cup of hind's milk, and wine, and asked Diana in what good land he and his family might live in peace. Diana

came to him in a dream that night and told him to "go beyond France to a pleasant isle" which was then under the control of giants. She specifically named *Albion* and told him to make "a new Troy and beget a renowned race."

After a long and arduous journey, Brutus and his Trojans landed on the shores of Spain where they found others of their race who joined up with them, and then made their way to France where they ended up in battle. There they built a castle on a hill and called it Tours. As their arrival in France was not well-received, more battles ensued.

Eventually they punched through France and made their way to the Isle of Britain which Diana had "promised" to them. There the giants, or big men, attacked the Trojans. The year was 1200 B.C., long after the Tuatha dé Danann had settled the isles, but at a time when giant Fomorians were still alive and well, and the islands had been retaken from the Dananns by the Milesians and their Fomorian allies.

The biggest of these giants was Gogmagog, and after a fierce battle most of the giants were killed off, although Gogmagog survived and was taken prisoner.

With the path now cleared, the Trojans staked out their claim for the island which was then called Albion. Brutus renamed it Britain, and his Trojans became Britons.

He built a city named New Troy, later renamed Trenovant, until King Lud came along and named it Kaer Lud. The Saxons called it Ludden, and then London. If this King Lud is one and the same as Llûdd of the Tuatha dé Danann, then the timeline may be erroneous and the combatants misidentified.

Brutus reigned for 24 years and then his three sons divided the island with one son taking the portion now known as Scotland "from Scote, the daughter of King Pharaoh."

Like the Dananns, Brutus was provided with a lineage from Noah, with Jupiter about halfway in between the two as a descendant of Noah and ancestor of Brutus.

This entire legend is disputed by modern scholars, as are all the legends in which giants took part. Scota's marriage to Geryon is chronicled in Bergen's 2013 *Lost Islands*, with their descendants being the very invaders who evicted the benevolent Tuatha dé Danann from Ireland.

Whether Scota's Geryon was the same as the priest Gerion who accompanied Brutus to the oracle, Manning's narrative didn't say, although he

clearly acknowledged the princess from Egypt as settling in and giving her name to Scotland some time *after* the arrival of the Trojans.

Nor did he say what happened to Gerion the priest, although after leaving Italy they traveled to Africa before heading off to Spain. Gerion's name disappeared from the narrative after consulting the oracle in Italy, so he may have been a priest of the oracle rather than a member of their party.

Llûdd is believed to be another name for Nuada, one of the most eminent of the Tuatha dé Danann in Ireland. Nuada of the Silver Hand had a counterpart in Wales, known as Llûdd of the Silver Hand, and they are believed to have represented the same person, just as Manannán mac Lir of the Dananns had a Welsh counterpart Manawyddan, both being "sons of the sea."

- Manannán mac Lir (Manannán, son of the sea)
- Manawyddan fab Llyr (Manawyddan, son of the sea)

If King Lud referred to Nuada, then Brutus and his Trojans would have been battling Fomorian giants, and the Tuatha dé Danann would have supplanted both.

However, Albion took its name from Albion, son of the god Neptune who battled Heracles in Gaul (France), who in turn killed Geryon. Considering the inexplicable legend of a Fomorian named Neptur who killed some of the Tuatha dé Danann, and of the Milesian invaders who worshipped Neptunus and supplanted the Dananns, we end up with such a tangle in the timelines that it's hard to decipher the order of these beings — not to mention the multitude of questions on where and how the Greco-Roman gods fit into Irish history.

Many believe that the Tuatha dé Danann were an offshoot of the Greek gods, which infers internal battles between generations of gods, just as we hear about in the Bible and in Greek history. Bergen's 2019 *Fairies of Ireland* explored these odd threads of history for which we may never have answers. Only by studying these beings as a worldwide unit under different names will we ever unravel the whole truth.

We often think of the Nordic aliens as "the golden race" for their golden or yellow hair, but just as many had flaming red hair. Macha Mongruad, or "Macha the red-haired," not only had flaming red hair, but she became queen of all Ireland. She was the great-granddaughter of Nuada of the Silver Hand,

according to the genealogy laid out in Bergen's 2019 *Fairies of Ireland*.

Nuada was considered "a living god," meaning that he existed on Earth as a flesh-and-blood entity at some period in history, and he was the first king of the Tuatha dé Danann, or fairies of Ireland, on Earth.

Macha's father Aedh Ruadh also had red hair, the word *ruad* signifying "red." Aedh's cousin Ross the Red became grandfather to a druid whose claim to fame was a flying machine. Several in this family tree had piercing blue eyes, some had freckles, and the patriarch himself — Nuada — had "snow white skin."

Other redheads existed among the Dananns as well, and this is not unprecedented even today. A 1967 report entitled, "Flying Saucer Occupants" by Coral and Jim Lorenzen, described a November 1953 encounter in Brazil in which two men witnessed a metallic blue UFO with a glassy-domed top. Six humanoids were inside — four men, and two women.

All six had red hair, white skin, and rosy cheeks. The witnesses got a good look because the UFO landed on top of the water just 12 feet away. By the time the craft rose up and "disappeared in a second at incredible speed," one witness was just nine feet away. The modern-day prophet Baba Vanga encountered red-haired "fairies" as a child as part of an event which gave her the second sight.

An analysis of Nordic-type extraterrestrials as described throughout the ages suggests that there may be more than one species, or perhaps some are hybrids with other races such as the giants that once lived on Earth.

How else do you explain a race of beings whose skin is so white that it's compared to snow or chalk as if the person was sickly, or whose skin is so thin as to be called "translucent," compared to healthy looking, rosy-cheeked extraterrestrials who could pass for Scandinavians?

How else do you explain extraterrestrials whose bodies are so frail that an ordinary human could break their arm without even trying, compared to Herculean giants with muscles bulging out of their muscles?

Charles James Hall met with two distinct species, one of which he referred to as the Tall Whites, with the other being the Nordics with 24 teeth. Neither of these appear to correspond to the Tuatha dé Danann of Ireland, or the Herculean Greek gods.

However, it's been thousands of years since those deities graced us by living alongside us on Earth, and a lot could have happened with their DNA since then, especially if they were already diddling with DNA. Perhaps they

needed to mix our DNA into their own to ward off some impending health crisis, as has been suggested by some UFO researchers.

On Earth they mixed with humans and their descendants became kings and queens, but not for the intent of ruling as much as teaching us by example how to better rule over ourselves, because at some point they left us, like a parent backing away so that a child can fly on his own.

At the height of the Otherworld presence on Earth, two colonies north of the Black or Euxine Sea developed a symbiotic relationship, they were the Budini and Geloni peoples.

The Geloni, as already shown, were descendants of the Greek god Heracles and Geryon's sister Echidna, so they would have been giants with extraterrestrial DNA.

Gelonus and his brothers Scythes and Agathyrsus are shown as having independent kingdoms on Sarmatian maps from the 7th century B.C. to the 4th century A.D. Larcher said that the Scythians had white skin which turned rosy red, presumably from the cold. Another word for this is *florid*, which denotes white skin that takes on a rosy red tinge or blushes easily.

According to Baumgarten's 1760 *English Universal History*, the Agathyrsi lived in the mountains, and several Greek communities including the Geloni lived in and around the Budinian kingdom. A vast wilderness bordered the kingdom in addition to a lake and marshes. He believed that "Scythians, under the name of Geloni, included all [of] the maritime Greeks" in that country. This was a commercial trading colony.

Rawlinson's 1880 translation of the *History of Herodotus* said the same but followed up with skepticism. He did not believe that such a remote colony could have had any but an ignoble origin. He wouldn't have had access to the vast body of archeological discoveries coming to light today, such as the ruins in Bernstorf, Germany of a Mycenaean trading post for amber.

In a footnote, Rawlinson suggested that the Gaelic peoples of Europe were descended from the Geloni and that the city of Gelonus may have been "founded expressly for commercial purposes by the Greeks of the coast" — specifically a fur trading post as proposed by the historian Heeren, and then Rawlinson added a disclaimer:

"But as we know [of] no other instance of the Greeks founding a factory for trading purposes at a distance from the coast," he added, "it is perhaps

best to simply accept the narrative of Herodotus that it was a place where certain fugitive Greeks happened to settle."

The word *fugitive* suggests criminals hiding from the law, whereas a better identity would have been refugees who relocated to a familiar place where they were already doing business.

Herodotus said that "the Geloni were anciently Greeks who, being driven out of the factories along the coasts, fled to the Budini and took up their abode with them." He said that the two peoples differed in both "shape and complexion."

The Geloni erected a stable market town and established a civilized community which seemed out of place in this remote region. Far to the south was the Euxine Sea, dotted with Greek ports to carry local products to the rest of the Greek empire.

Gelonus may have been a matriarchal society and since Amazon warrior women also lived in the region, it is not without precedent. Roberts' 1903 *Ante-Nicene Fathers*, being a collection of tracts written by the early Church Fathers through 325 A.D., gave an interesting view on the customs and laws of the Gelones or Geli peoples, as he referred to them.

It was women who cultivated and sowed the fields, reaped the harvest, constructed buildings, and performed "all the tasks of laborers" while men took on the role of keeping house; and it was the men who dolled up in fancy, colorful clothes and wore jewelry and perfumes, according to Clement and Bardesan in this merger of their quotes:

"Amongst the Geli there is a custom that women cultivate the fields, build, and do every manly work… The women sow and reap, and build, and perform all the tasks of laborers, and wear no raiment of colors, and put on no shoes, and use no pleasant ointments… They do not wear dyed garments…

"On the other hand, the men of the Gelones are adorned, combed, clothed in soft and various-colored garments… ornamented with gold and jewels, and anoint themselves with pleasant ointments.

"Nor is it on account of any effeminacy on their part that they act in this manner, but on account of the law which has been made for them. In fact, all the men are fond of hunting and addicted to war."

Women were said to be "promiscuous," having intercourse everywhere,

especially with strangers. Considering the lifestyle of Amazon warrior women, it is possible that the Geloni women were a remnant of this ancient noble race, whose incredible history is the topic of Bergen's 2019 *Amazon Queens*.

Amazons did not live with men under normal conditions of marriage. They lived in colonies of women and met with men once a year for the purpose of procreating. Women were raised from the earliest years to be warriors, while the men, if any lived among them, took care of home and hearth. That was the tradition of Amazon women around the world, to take charge of their own lives. As warriors they were as fierce as any man.

Wheeler's 1854 *Geography of Herodotus* identified the Geloni as a Greek colony whose triannual festival celebrated the Greek god Dionysus. Their language blended Scythian with Hellenic Greek, and it was different from that of the Budini who were the aboriginal nomads of the country.

Rawlinson described Budini territory as being "thickly wooded with trees of every kind." To the north was a vast desert, bordered by a people who live solely by hunting.

Wheeler said that the Budini were hunters "and from them, without doubt, the Greek merchants obtained this commodity," meaning furs. But the traffic in corn and furs "would never alone have induced the Greeks to take such long and perilous journeys into the interior…" — that commodity was gold:

"There was another article which in all ages has excited the cupidity of mankind… Gold was procured in great quantity and with little difficulty from the Ural Mountains and those of Altai."

The Scythian caravan operators who came out of Budini territory "carried on their affairs in seven different languages, and therefore required the same number of interpreters."

Nothing more is said as to who did the mining, and the Budini were known primarily as hunters who provided furs. The Geloni were descended from Mycenaean Greeks who kept domesticated deer, and collectively the Geloni and Budini lived in a region that anciently teemed with reindeer.

It was the nomadic lifestyle of the Budini which best matched that of the reindeer herders. Historically, reindeer were common north of the 50th latitude which included all of the regions of Geloni, Budini, Hyperborea,

Scandinavia, northern Europe, and the British Isles.

The Budini were known for their flaming red hair, although scholars disagree on how to interpret historical passages that referred to them as "blue and red."

Larcher's 1844 *Notes on Herodotus* referred to the Budini as "a fair-complexioned people" who were "mixed much with Greeks." On the blue-and-red issue, Larcher quoted from an original:

"'It is (i.e., the nation of the Budini) extremely blue and red.' Some persons, says Salmasius, refer this only to the color of the eyes, but I interpret it of the whole body. Hence Virgil, in his Georgics, calls them 'Picti Geloni.'"

The reference to "Picti Geloni" links them to the heavily tattooed Picts of the British Isles who claimed ancestry from Heracles, and these Scottish-British-Irish Picts claimed their mother's position in society suggesting a link to the matriarchal Amazon warrior women.

Not all scholars agree that the Budini (or Picti Geloni) painted their bodies. Larcher wrote that interpretations were divided on this particular passage, such as with Mannert and Heeren who supposed that "the blue eyes and florid complexions characteristic of the north are thus referred to."

Rawlinson said that the Budini all had "deep blue eyes and bright red hair," physical characteristics which he noted as "remarkable."

At least one branch of the Tuatha dé Danann gods of the British Isles had flaming red hair, according to Bergen's 2019 *Fairies of Ireland*, often accompanied with snow-white skin, blue eyes, and freckles, so these historical accounts all match up and link the Geloni and Budini to the gods of Greece and Ireland.

Laurent's 1837 translation of the *History of Herodotus* took us into the ancient history of the Geloni and Budini peoples:

"The Budinians are a great and populous nation: they stain their whole bodies of a deep blue and red."

A footnote suggested that this may not refer to painting or tattooing as is so often interpreted, but to red hair and blue eyes:

"This is understood, by some, to be the natural color of the eyes, hair, and skin. By others it is taken to allude to the substances with which they smeared

their bodies."

Perhaps being stained or tattooed blue explains the blue deities of India. Several gods and goddesses of India were also descended from Heracles, and not all gods were blue. Either way, all around the world we find descendants of the Greek gods in the most unexpected places including Russia, Africa, and India.

The Budini and Geloni were distinctly separate peoples who enjoyed a harmonious relationship. Their capital city of Gelonus was a remote outpost for harvesting local resources to send to the more populous trading posts. Laurent described the singular town named Gelonus with its houses, temples, and a high outer wall built entirely of wood. Inner sanctuaries were dedicated to the Greek gods and equipped in the Greek manner with statues, altars, and wooden buildings.

"In fact," he wrote, "the Gelonians were originally [Greek] Hellenes, [and] banished from the staples, they settled among the Budinians" and spoke a language that mixed Scythian with Hellenic Greek.

The Budini were the indigenous inhabitants of the country. They were nomadic cattle-herders, and the only peoples to eat vermin. The word *vermin* has several meanings, including rodents. Beavers are members of the rodent family and though otters are not, one could hardly fault our ancestors for linking these semi-aquatic mammals.

Some translations use "lice" in place of "vermin," but considering that they lived alongside a large lake surrounded by marshes in which they hunted beavers, otters, and "other animals with square snouts," perhaps it was these rodent-like animals that were meant.

The Gelonians were farmers who grew corn and planted gardens. These two peoples were altogether dissimilar in clothing and appearance, and yet the Hellenes referred to the Budinians as Gelonians. If there is a genetic link, it would put the Budinians in the Greek family tree, though it could also have been a regional designation.

The Budini and Geloni "lived together promiscuously" according to Baumgarten, mingling their genetics. This, he asserted, was common among the Scythians, "for upon any foreigners coming to settle in Scythia, the Scythians made no difficulty of intermixing with them."

Herodotus explained why these descendants of Heracles were so promiscuous, according to three different translations of the same passage:

From Beloe's 1830 *History of Herodotus:* "The Agathyrsi are a people of very effeminate manners, but abounding in gold. They live promiscuously so that being all connected by the ties of consanguinity [or relationship by descent from a common ancestor, a relationship by blood] they know nothing of envy or of hatred."

From Laurent's 1837 *History of Herodotus:* "The Agathyrsians are the most effeminate of men, and all excessively fond of gold ornaments. With them, women are made public property in order that all the Agathyrsians may be connected by blood, and, being akin to one another thus, may not be affected by mutual hatred and envy."

From Littlebury's 1737 *History of Herodotus:* "The Agathyrsians are a luxurious nation, and usually wear clothes embroidered with gold. They have their women in common to the end [that] they may be all brethren. By this means, conversing so familiarly together, that they never exercise any mutual envy and animosities."

As you can see, translations differ enough to alter the very meaning. Laurent named only the men as being effeminate, while Beloe named all of the Agathyrsi as having effeminate manners. Littlebury and Laurent referred to women as public property, while Beloe simply said that the Agathyrsi were promiscuous.

Saying that the men were effeminate suggests a matriarchal society with women taking the role of leaders and laborers, and the Geloni did indeed live an Amazonian lifestyle.

Borlase in his 1897 *Dolmens of Ireland* equated the Geloni of Scythia with the blue-eyed Budini whose hair was variously described as fair, auburn, or bright red. They lived in the marshlands of Pripet, and also with the Picts of Scotland and Ireland, who in turn were the Jötunns (giants) of Norse tradition in Scandinavia, linking yet another pantheon of gods and giants to those of Greece and the British Isles.

Ancient maps may bear this out. As time passed, both the Geloni and Budini moved southward toward the Euxine or Black Sea, and the Budini made their way westward. Both peoples still existed in 460 A.D. according to maps, but like the Dananns of Ireland, they seemed to have vanished historically.

Johnson's map of the Roman Empire placed the "Bodini" in what is now the country of Belarus, north of Ukraine. Kiepert's map of the world as described by Ptolemy placed the Budini either in eastern Poland, or at the border of Poland and Belarus, northwest of Ukraine.

Sarmatian maps placed the Budini and Geloni precisely where the Pripet marsh once existed just northwest of Kiev in the Ukraine, while Berlinghieri's distorted map of eastern Europe placed the "Bodini" on what appears to be the Hungarian/Romanian border, southwest of Ukraine. If you follow the dots, this suggests a migration.

Maclagan's 1882 *Notes on Scottish History and Tradition* agreed with Borlase that descendants of Heracles lived in Ireland and Scotland. They were the Agathyrsi, also known as the Cruithnigh or Cruithne, and as Picts from "tattooing their fair skins… In the oldest extent chronicle of the Pict, Cruidne is given as the first of the Picts, and they, as well as the Scots, are said to be sprung from a nation called Albani who were Scythians, and so named from their light-colored hair" which was curiously attributed to "the continuous snows which bleached their hair in their native Scythia." And thus the descendants of Heracles, the Scythians, Agathyrsi, Albani, Scots, Irish, Picts, and Cruithnigh are all described with fair skin and light-colored hair — and possessing the magic of the Otherworld gods:

"To the Cruithnigh are here ascribed the magical powers with which the Tuatha dé Danann are usually credited."

Skene's 1876 *Celtic Scotland* spoke of these Agathyrsi as migrating to Ireland under the name Cruithnigh and identified them as descendants of Gelonus: "They were the children of Gleoin mac Ercol, that is, of Gelonus, son of Heracles, and were called Agathyrsi." Three hundred and nine of them arrived in nine ships after passing through France where they built the city of Pictavis.

Crimthann Sgiathbhel (or Sciathbel) of the Fir-Domnann clan was king of the Irish province of Leinster at the time, and he offered the Agathyrsi land in exchange for driving out a people called the "Tuatha Fidhbhe." Keating referred to them as the Tuatha Fidga.

Tuatha simply refers to a people, tribe, or nation, so Tuatha Fidga means "people of Fidga" or "tribe of Fidga."

All of this took place AFTER the wise and benevolent Tuatha dé

Danann were overpowered by the invading Milesians, and both Skene and Keating said that it was the province of Leinster over which Crimthann was given dominion.

The Agathyrsi took possession of the lands of the Fidga, achieved great success, but were subsequently driven out by the same Milesians who originally allowed them in after having rid the Milesians of their enemies.

Todd's 1848 translation of *The Historia Britonum of Nennius* stated that the Agathyrsi originated in Thrace, but migrated to regions later known as Bannat of Temeswar, and Transylvania, located 300 to 450 miles west of the Euxine Sea.

Bannat of Temeswar corresponds to an ancient province that overlapped the borders of today's Hungary, Serbia, and Romania, and Transylvania was within modern Romania.

O'Mahoney's 1857 translation of Keating's *History of Ireland* gave an expanded version of the Agathyrsi's flight out of Thrace. It goes to show that when historians leave out details, when they edit history down to a sentence or paragraph for brevity, this can alter the narrative so drastically as to change history in the eyes of the reader.

The offender in this case was the king of Thrace who lusted after a "beautiful, marriageable damsel" while her people were staying in his country. She was the daughter of the head chief.

Discovering that the king intended to "violate" their sister, her six brothers killed the king and they all fled, passing from country to country until they reached France, where they were given lands and military quarters by the French king.

There they built the city of Pictavium but again, trouble arose. The French king, also, "heard the fame of the damsel's beauty" and resolved to make her his mistress. Her father the chief quickly took his people out of France.

From the combined narratives of Todd and Keating, the French king battled to take her forcibly and the Picts were forced out of France. The maiden which had excited so many kings' lust died in a storm at sea, along with one of her brothers.

The remaining refugees fled to Ireland which at that time was considered the western edge of the world. There the rest of the Agathyrsian-Picts formed an alliance with King Crimthann who'd been battling the Tuatha Fidga, a people whose weapons were poisoned so adeptly that even the tiniest

wound proved deadly.

An Agathyrsian druid knew a simple remedy for this poison. He instructed Crimthann on its use, and it was Crimthann's men who then battled the Fidga successfully, although Todd asserted that it was the Picts who "cut down the plundering host" of Fidga.

The Picts cut down the troops of Fidga, leaving them without tillage and without produce, thus protecting King Crimthann from the plunderers.

This deed served the heroes well and they settled on the "lands of the three plains," but the welcome was short-lived. The locals feared the newcomers who'd succeeded against the Fidga where others had failed.

Soon after, the brothers died, and Erimon of the Milesians told the rest of the Picts that they needed to leave Ireland because he was afraid that they'd take over the capital city of Tara. The men were given women to take with them.

Although the Milesians had conquered Ireland, in that time the existing races of Fir-Bolgs, Fomorians, and Tuatha dé Danann were still extant for centuries to come.

Todd denoted Tuatha Fidga as meaning "people of the woods," but Keating translated it as "wild or savage tribes," and official accounts of these "savages" referred to them as "rude giants" which suggests that they may have been Fomorians. In a footnote, Keating said that "Crimthann's race has perished, as well as that of the Dananns, and no record remains of either but what it has pleased their conquerors to hand down."

The intensely deadly poison used by the rude, giant Fidgas brings to mind a peoples in more recent history. Bergen's 2014 *Age of Giants* described a tribe in Mexico known as the giant Seri Indians who, upon the arrival of the conquistadors, proved to be so fierce that even guns were ineffective against the wicked poisons used by this tribe whose weapons were mostly stones, arrows, throttling hands, and rending teeth.

Seri poison was so potent that the tiniest nick from an arrow was fatal, in the most horrifying manner with skin and muscle putrefying and sloughing away. This was a poison for which no cure existed, leaving the skin to rot and fall off until the bones and sinews were left bare. Even a horse was not immune and suffered the same agonizing fate.

It's a curious coincidence that similarities existed between the giant Fidga savages of Ireland and the giant Seri Indians of Mexico, both of which proved to be exceedingly difficult to kill off in spite of the opposition having

greater numbers and superior weaponry. It shows how adept the Picts must have been as warriors to eradicate the fierce and plundering Fidgas, and for this very ability, they also, were feared.

Keating alleged that the Picts were not innocent in their intentions either, having conspired to "make a conquest of Leinster." When the Milesians who ruled over Ireland caught wind of the plan, they sent warriors enough to vastly outnumber the Picts and the standoff ended with a peaceable agreement — the Picts would leave Ireland taking the widows of Milesian warriors, and it was "suggested" that northern Britain would better suit their needs. In other words, they were sent to Scotland.

Six of their druids were allowed to remain in Ireland, being learned men of science, mathematics, astrology, astronomy, medicine, and other civilized arts as Bergen's 2019 *Fairies of Ireland* said of the druids.

Thus the Cruithnigh Picts set sail for Scotland, with yet one other condition given for their peaceful departure — that the new kingdom be "held by the right of the female, rather than by that of the male, progeny." Thus it was their new wives the Milesian women, and their daughters who would hold sway in Scotland, where they seized the land from its existing sovereigns.

Keating admitted to a discrepancy in the narratives because by some accounts the Cruithnigh were already in Scotland at the time of the takeover. Either way, the Agathyrsi migration from Thrace to France to Ireland to Scotland ended up with them owing money to the Milesians in Ireland, so they must have been under tribute.

A Milesian "made an expedition to Alba [Scotland] for the purpose of enforcing the payment of the head-rent due from the Cruithnigh to the kings of Ireland." This was about 250 years after the Milesians took over Ireland from the Tuatha dé Danann.

In short, this homeless band of Agathyrsi who were descendants of the god Heracles were forever on the run from one place to another, their women being the objects of lust for many kings, with an eventual arrival in Ireland and Scotland.

Their brethren the Gelonians give us a direct link between the Mycenaean Greek Empire, Heracles, and Hyperborea, in addition to the keeping of deer or reindeer. Heracles' pursuit of the golden-horned hind of Artemis all the way to Hyperborea makes perfect sense when you realize that not only did he have strong ties to the region, but so did reindeer, this being

their native territory.

Heracles would have traveled hundreds or even thousands of miles, depending on whether he traveled only to Gelonus, or all the way to Hyperborea near the Arctic Ocean. Both are within the boundaries of reindeer migration and traveling vast distances is common for this animal.

Further back in time to the Pleistocene Age which ended not quite 12,000 years ago, reindeer traveled as far south as Spain which is on the same latitude as Greece, so it is within the realm of possibility that Artemis kept a herd of reindeer in Greece as the legends suggest. Either our concept of the Mycenaean timeline is flawed, or our assumption that reindeer didn't exist south of the 50th parallel during the height of the Mycenaean Empire is flawed.

Richardson's 1846 *Facts Concerning the Natural History of the Gigantic Irish Deer* set out to prove the latter, that the Gigantic Irish Deer existed contemporaneously with humans and was used by humans for food and clothing. If Richardson is correct, then it is possible that a species of reindeer or giant deer also coexisted with humans in Europe during the Mycenaean Era as the legends of Artemis and Heracles suggest.

Ridgeway's 1901 *Early Age of Greece* dissected the legend of Heracles and the hind of Artemis. The Hercynian forest — once home to reindeer — anciently stretched across Germany, Poland, Switzerland, Transylvania, and Hungary.

Even as late as 1159 A.D., Norsemen were hunting reindeer in Scotland. Reindeer remains have been found in Bavaria in Germany, and "geologists affirm that the reindeer still lingered in north Germany in Caesar's time." What's even more fantastic is the horn that projected from its forehead:

"There is an ox shaped like a stag with a horn projecting from the middle of its forehead, between its ears longer and straighter than any ordinary horn, palmated at the top, and branching into several tines. The male and female are like each other, and their horns are of the same size and shape."

This was no ox — it was a species of reindeer known for its brow antler, or brow tine. Ridgeway added that even as recently as 150 years ago, which equates to 1750 A.D. based on his date of publication, the "pagans" of northeastern Russia celebrated an annual "Feast of the Golden Reindeer Horn." The hind of Artemis was said to have had a "golden horn."

Deer milk was known to the Mycenaeans, as evidenced by the prevalent image of a doe suckling Heracles' son Telephus, and of Heracles holding Telephus in his arms as a deer stood beside them.

Sandys' 1910 *Companion to Latin Studies* named reindeer of the species *Tarandrus*, known today as *Rangifer tarandus,* as a "theme of the strangest stories:"

"Caesar, following a Greek authority, describes a stag-like species of cattle in Germany with a large single horn in the middle of the forehead, etc. It was obviously not a native of the parts of Germany known to the Romans, though the Germans were familiar with reindeer skins as an article of trade. The reindeer is described by Greek writers as indigenous among the Scythians, Sarmatians, and Geloni."

Eastlake's 1885 article, "The Kirin," credited Aristotle as repeating the legend:

"In the land of the Gelones, a Scythian tribe, there is an animal known as the *Tarand* which is extremely rare. It has the remarkable property of changing the color of its hairs in accordance with the color of the place in which it stays. Hence it is most difficult to trap as it always assumes the shade of the trees or rocks in its immediate vicinity… This animal is about as large as an ox, and has the head of a deer."

The 1848 Wernerian translation of *Pliny's Natural History* spoke of this creature as well, with the old English spelling updated for readability:

"In Scythia there is the *Tarandus* [reindeer] which also changes its color, and no other creature bearing hair does the same unless it be the Lycaon of India which, by report, has a maned neck…

"The *Tarandus* is as big as an ox, with a head not unlike a stag's, but greater. The horns branched, cloven-hoofed, and the hair as deep as in the bear. The hide of his back is so hard that they make breastplates of it. He takes the color of all trees, shrubs, plants, flowers, and places in which he lies when he retires for fear, and therefore he is seldom caught, but when he likes to be in his own color, he resembles an ass. It is strange that the bare body should alter into so many colors, but more strange that the hair should also change."

Footnote: "*Cervus tarandus*… The reindeer. The fact that the reindeer is subject to [a] great variety of color, even in a wild state, probably gave rise to the fancy of Pliny that he took "the color of all trees, shrubs, plants, flowers, and places wherein he lies when he retires for fear."

Lest you dismiss Pliny's fanciful assessment of a chameleon reindeer, consider a few reindeer facts:

- A reindeer's eyes change color: Behind the retina of the arctic reindeer or caribou is a layer of tissue known as a "cat's eye" for its ability glow in the dark when light shines on it. This layer shines blue in winter and gold in summer, and in one Norwegian species it glows green. Their eyes also detect ultraviolet light.
- A reindeer's fur appears to change color: The fur of the Peary caribou, a subspecies of reindeer, is white in the winter, and slate-grey in the summer as they shed long, thick winter coats for short, lighter summer coats. As they molt, the fur takes on a mottled appearance.
- A reindeer's nose can turn purple or red: Their muzzles turn purple when they eat purple saxifrage plants, because the sticky sweetness adheres to the skin and hair. As for the red nose, arctic reindeer have a dense array of blood vessels packed near the skin's surface of their nose in order to regulate body temperature in frigid conditions, giving them a pinkish nose as temperatures plunge.

These wild stories of our ancestors were based on facts, even to the fairytale Rudolph. The goddess Artemis was depicted as riding on a horned deer, or in a chariot pulled by horned deer, and reindeer have been harnessed to sleds since time immemorial.

As for traveling from Greece to Hyperborea in the Heracles legend, some species travel up to 3,000 miles a year as they migrate, covering 400,000 square miles in total, though not in a straight line. Adult caribous can run as fast as 50 miles an hour.

Today the concept of utilizing deer for transportation, milk, and cheese is common only in arctic regions, but it harks back to the days when deities lived on Earth among us, and ordinary deer were domesticated for their milk in the British Isles, North America, Greece, and other regions in which the gods settled.

Even in the Middle East, deer were revered by the gods, as shown in stone carvings of deities holding tame deer in their hands, just as the Greek god Apollo held a deer.

In the 6th century B.C., sculptor Kanachos of Sikyon created a statue of Apollo holding or carrying a fawn in his outstretched hand for the temple of Apollo near Miletus.

Museum director Charles Waldstein, in his 1885 *Essays on the Art of Pheidias*, described the statue as "colossal in dimensions" and "the deer which he held on his outstretched hand was by some contrivance moveable."

All that's left of the statue is its description. The sculptor created two statues of Apollo: one of bronze and another of cedar wood, and it was the bronze that stood at Miletus, known as Apollo Philesios. Miletus is a coastal city in southwestern Turkey on the Aegean Sea across from Greece. On ancient coins the fawn is represented as lying in Apollo's hand.

Jex-Blake's 1896 translation of Pliny's *History of Art* described the mechanical statue of Apollo in greater detail:

"Kanachos made the nude Apollo which is named the Lover and is in the temple at Didyma, of Aeginetan bronze, and with it a stag so poised upon its feet that a thread can be drawn beneath them while the heel and toe alternately catch the ground, both parts working with a jointed mechanism in such a way that the impact suffices to make them spring backwards and forwards."

Compare this to reliefs at the ancient palace of Nimrod a thousand miles away in Iraq near Mosul. The walls of Nimrod depicted a deity holding a deer in his outstretched hand, which suggests domestication.

The Kalhu or Nimrod palace is associated with both Nimrod and the Assyrian King Ashurnasirpal II, and it boasted a relief of an *Apkallu* — a magical entity depicted as a man with wings. The similarity of names and imagery is astounding — Apollo and Apkallu — both being giant gods with deer in their outstretched hands, and the similarities don't end there.

Bergen's 2019 *Amazon Queens* gave a detailed history of Amazon queen Semiramis whose mother was a Greek goddess. Semiramis married Ninus, whose father Belus was the son of Poseidon and Libya.

Ninus' grandfather was Nimrod, so either Nimrod was a title for Poseidon, or Nimrod was Ninus' maternal grandfather, connecting Nimrod to

the Greek gods either by marriage or by blood. Apollo was Poseidon's nephew so Nimrod might well have known Apollo personally, and thus the Apkallu holding a deer on Nimrod's wall could have represented Apollo.

The large, muscular Apkallu is gently carrying a tame, spotted deer. Both fallow deer and reindeer exist with spots, though historians identified the Nimrod deer as a fallow deer.

Nimrod the giant was also Noah's great-grandson, but he did not take after his noble ancestor. Nimrod was a heathen and idolater, and an oppressor of men who earned the wrath of god for his ugly deeds.

Nimrod's site is a ziggurat in the Euphrates Valley known as Borsippa, and alternately as Birs Nimrud or Nimroud, meaning *Palace of Nimrod.* This is not the same site that ISIS destroyed in 2015, although both are associated with Noah's great-grandson.

Nimrod is believed to have built Babylon, and he was associated with Semiramis and her dynasty of Amazon warrior queens. He is also associated with the vitrified ziggurat or palace of Nimrod which was thought to have been blasted from the heavens by an angry god.

The ruins of four cities form an irregular quadrangle which was believed to represent Nineveh, the city built by Semiramis' husband. Nineveh was so vast that it took three days to travel through the city. Nimrod and Kouyunjik made up two of the corners, and reliefs at the latter also featured spotted deer.

Apkallu was a title of divinity, such as the title given to Etana. Gurney's 1935 article, "Bilingual Text Concerning Etana," stated that *Apkallu* referred to the Wise Ones, a designation given to several Mesopotamian deities, but that Etana was not on the canonical lists of Apkallu in spite of his being referred to as Apkallu in some passages.

Etana was the 13th king of the first dynasty of Kish, born in the nether sea, a deity who traveled to and from heaven "on the back of an eagle."

Evans' 1883 *Essay on Assyriology* referred to the god Marduk as an Apkallu, which meant "great father." Marduk, also known as Marodach or Merodach, was the "herald of the gods, the Apkallu, and the first-born son of the god Ea."

Another such god was Nindara for whom a temple was built, as noted in Conder's 1893 article, "Sinai and Syria Before Abraham" which associated Nindara with deer:

"*Nindara* seems to mean 'Lord of the Deer,' and one of the Assyrian deities

bears a deer, which also accompanies a Lydian deity. He appears to have been Merodach or Ea."

While they didn't say whether the domesticated deer of the Apkallu wise ones were sources of milk and cheese, the similarity between these two seemingly unconnected deities — Apollo and the Apkallu — each holding a tame deer in his hand, is compelling enough to suggest that all around the world, an advanced race of extraterrestrials came down out of the heavens spawning similar myths and legends in the most diverse of countries.

From the Tuatha dé Danann fairies of Ireland, to the Titan and Olympian gods of Greece, to the Amazon warrior queens, to the "white Indians" and giant white chiefs and gods of the Americas, and similar stories from Africa, India, Atlantis, Taprobane, Russia, Europe, the Middle East, and beyond, the same stories came down through history as told by our ancestors all around the world.

How can we deny the truth when it exists all around us? How can we deny the existence of ancient Nordic-type deities when even today, extraterrestrials visit Earth whose descriptions match the ancient gods that once lived among us?

Forbidden History

Extraterrestrial history was hidden in plain sight when zealots converted the pagan history of the gods into fictional fairy tales. This wiped out all of pagan Irish history, Greek history, Scandinavian history, British history, Native American history, South American history, Mesoamerican history, Mesopotamian history, Middle Eastern history, along with the divine history of India, Africa, China, Russia, and other Asian and European countries. It was an effective ploy to recategorize pagan historical knowledge as "mythology" — a word which denotes fiction in the minds of readers.

Extra-biblical books fell to a similar fate. Some were destroyed, some were rewritten, and others were "disqualified" from inclusion in the Bible which allowed scholars to dismiss their contents whenever it didn't fit with the accepted narrative.

Ancient knowledge relating to the Watchers or fallen angels might have been lost to us if not for the Africans who preserved it during a period when Europeans were destroying every copy they could get their hands on. The Book of Enoch is one such book, lost for a thousand years until copies were found in Abyssinia. We now have no less than 17 copies of the Ethiopian version, with manuscripts disbursed to the Vatican Library in Rome, the British Museum, the Bodleian Library at Oxford, and several other locations.

Without these extra-biblical books, we might never have known that Noah's birth was strange in that his skin and hair were white like the angels leading his father to believe that his wife had commingled with angels.

We might never have known what really took place when the sons of god commingled with the daughters of men, their greatest sin being that of *teaching mankind* — and begetting offspring which almost brought an end to mankind, not because of the flood that followed, but because their giant offspring were killing us off, a result that they never intended or expected to happen, creating a mess that the Otherworld visitors were forced to clean up.

The Church wanted to erase this entire portion of history by burning books such as those attributed to Noah's great-grandfather Enoch, and by controlling which Bible translations were allowed to exist while originals were eliminated. The Church condemned books that it did not agree with, including Bible translations such as Wycliffe's.

John Wycliffe was a theologian, seminary professor, and reformer. He

was an esteemed member of the Church until he accused Church elites of corrupting the Scriptures for personal gain. They retaliated by condemning Wycliffe and his Bible translation as heretical.

Wycliffe strove to uphold the wording as it was originally written, as opposed to overwriting passages with new wording to reflect their *presumed* spiritual meaning. These rewrites converted literal history into generic parables, as shown in the "Altered Histories" chapter of Bergen's 2019 *Greek Gods*. Wycliffe was a literalist who believed that men should not alter the Bible.

He died in 1384 A.D., and theologian John Purvey who'd been working with Wycliffe carried the translation forward, but the Church went after him and threw him in prison, threatening to burn Purvey alive if he did not recant his heresies. Unwilling to face being burned alive, Purvey recanted.

In spite of all their efforts to eradicate it, *Wycliffe's Bible* lives on today, including the 1850 edition as edited by Reverend Josiah Forshall and Sir Frederick Madden who relied on dozens of older versions of the *Wycliffe Bible*, comparing them with one another to create the new edition. The English language changes and older bibles become unreadable unless revised.

Wycliffe's translation of the Bible wasn't the only tome that the Church condemned or omitted — the various books of Enoch also fell under the axe, even though at least one of the books was embraced as Scripture by the early Church Fathers who were closer in their knowledge of Christ.

The Book of Enoch is excluded from most of today's bibles, although it is included in the Apocrypha and Pseudepigrapha of the Old Testament, and in bibles of many Oriental Orthodox religions. Perhaps the omissions stemmed from Enoch's descriptions of giants, and of white-skinned beings sometimes with translucent skin coming to Earth on spaceships.

Today's Book of Enoch begins with an extensive history of its origin. Schodde's 1882 translation states that:

"Nearly all of the Church Fathers knew of an apocryphal Book of Enoch, and their description of the work and citations from it prove satisfactorily that it was virtually the same as that which now lies before us."

"Beside the Jewish-Christian *Testament XII Patriarch*, a production of the 2nd century, the Church Fathers Justin Martyr, Clemens of Alexandria [also known as Clement], Origen, Irenaeus, Tertullian, Eusebius, Jerome, Hilary,

Epiphanius, Augustine, and others, refer to and use it."

They didn't all accept the canonicity of the Book of Enoch, but none denied its existence, and it was important enough to generate a multitude of references and citations. Dale's 1916 article, "Two Precursors of Dante," discussed the canonicity of the Book of Enoch:

"All writers of the New Testament were familiar with it and appear to have been more or less influenced by it. St. Jude expressly quotes it in his Epistle, and St. Barnabas called it Scripture. It is also quoted in the Book of Jubilees, the Apocalypse of Baruch, and the 4th Book of Esdras, none of which are canonical books.

"The early Fathers and some, at least, of the Apostles considered it a canonical book, but towards the close of the 3rd and the beginning of the 4th century A.D., it began to be discredited and finally was condemned as uncanonical by the Church."

Four different Enochs were referenced in the Bible: the eldest son of Cain, a son of Jared, a son of Midian, and the eldest son of Reuben, with the son of Jared being the most prominent. Jared's son Enoch was the great-grandfather of Noah, according to genealogies given in the Book of Genesis:

(DARBY) Adam-Seth-Enosh-Cainan-Mahalaleel-Jared-Enoch-Methushelah-Lemech-Noah

(WYC) Adam-Seth-Enos-Caynan-Malalehel-Jared-Enok-Matusale-Lameth-Noe

A separate family tree is nearly identical and it is suggestive of the many edits which the Bible has undergone at the hands of men who would change its meaning.

Naming Cain, Methuselah, and Lamech demonstrate that either Cain's line drew from the same names in spite of being evicted from Eden and sent to live in the land of Nod — or, that the multitude of edits and abridgments mangled the original text:

(DARBY) Adam-Cain-Enoch-Irad-Mehujael-Methushael-Lemech

(WYC) Adam-Cayn-Enok-Irad-Manyael-Mathusael-Lameth

Ancient astronaut theorists suggest that the Book of Genesis is an abridged version of a more ancient Mesopotamian text. Mainstream scholars dispute this but even without such a claim, changes to the Bible were once so prevalent with "unacceptable" versions destroyed that it is possible for mistakes to exist in our current tomes.

Scholars don't even agree on which books should be included or canonized and thus, some bibles have more books than others. There is no such thing as a universal Bible.

The introduction in Laurence's 1883 translation of the *Book of Enoch* not only elevates the narrative into what should be accepted history, but asserts that Noah himself preserved a copy of Enoch on the Ark, safeguarding the history of mankind in the same way that he preserved the human race and several species of animals on the Ark during the flood:

"Reverting to the 2nd century of Christianity, we find Irenaeus and Clement of Alexandria citing the Book of Enoch without questioning its sacred character.

"Thus, Irenaeus, assigning to the Book of Enoch an authenticity analogous to that of Mosaic literature, affirms that Enoch, although a man, filled the office of God's messenger to the angels.

"Tertullian, who flourished at the close of the 1st and at the beginning of the 2nd century, whilst admitting that the 'Scripture of Enoch' is not received by some because it is not included in the Hebrew Canon, speaks of the author as 'the most ancient prophet, Enoch,' and of the book as the divinely inspired autograph of that immortal patriarch, preserved by Noah in the Ark, or miraculously reproduced by him through the inspiration of the Holy Spirit."

Laurence reminded us that even Scriptures which support Christianity are not embraced as belief-changing by all followers of the Old Testament. Christians accept the Old Testament as a sacred book of the history of their people, but they live according to the principles of the New Testament.

Judaism was once considered the parent of Christianity and Islam — two religions that diverged due to differences in belief and interpretation. However, this relationship is currently under fire by scholars intent on prying these religions apart at their very core such that even the term "Abrahamic

religions" has been deemed inaccurate to the historical record. This is due in part to wildly differing recollections of an event with each claiming to be the repository of true knowledge.

The known alterations to history created a perfect storm for both religious activists and skeptics to chip away at whatever they deemed unacceptable. But even if you acknowledge truth in all, there is still the divergence to contend with.

Christians believe that Jesus was the prophesied Messiah, while Jews and Muslims believe that the Messiah is yet to come.

Muslims embrace the teachings of Muhammad as the greatest of all prophets, while acknowledging Jesus as a prophet, a messenger of God, and the precursor to Muhammad. Jesus is expected to return at the end of the world to take part in the epic battle and defeat the false Messiah.

Holy books for the Jews include the Tanakh or Hebrew Bible, and the Talmud. Muslims follow the Koran and Hadith, while Christians follow the Old and New Testaments. Other sacred books exist as well.

Disagreements over which sacred books should be embraced, which tenets should be followed, and who is following the truest form of doctrine is what divides not only mainstream religions, but offshoots as well.

Consider how Christianity is divided into denominations such as Catholic, Protestant, Eastern Orthodoxy, Lutheran, Baptist, Methodist, Adventist, Pentecostal, Latter Day Saints, Anabaptists, and a host of others. The Book of Enoch is just one of many sacred books in a tug of war over the truth.

Baty's 1839 translation of the *Book of Enoch* began with "A Short Account of the Alterations and Concealment of a Part of the Scriptures." He referred to the Book of Enoch as a "Hebrew Scripture" which Jews concealed at Tiberias after the destruction of Jerusalem by the Romans. Several other sacred texts were also hidden away which are now included in the *Apocrypha*, which means "concealed or hidden books" according to Baty.

At the same time, a faction of heretics "corrupted and altered the Book of Enoch" in order to hide certain truths, and any book which proved the veracity of Enoch was concealed. Baty listed several such books including Judith, which was banned for mentioning the same "high giants" that Enoch described, and also the Wisdom of Solomon for quoting Enoch on the giants. The Wisdom of the Son of Sirach fell to the same fate for the same reason, all of these books using Enoch as their source.

The Book of Baruch went far and beyond corroborating Enoch's giants — it stated that "when the names of the stars are called, they return an answer." In other words, we were in direct communication with named deities.

Baty's second chapter focused on "Proofs of the Truth of the Book of Enoch," some proofs being in the form of accepted biblical books and in the early Church Fathers quoting from Enoch. The concealers didn't get it all. Schodde referred to this as "the period of literary death" which "robbed the Church of many of her noblest monuments of literature."

Around the 8th century, the Book of Enoch disappeared. This coincides with Viking raids into Europe, the Middle Eastern invasion of northern Africa and the Iberian Peninsula, European wars between Franks and Saxons, and Franks and Frisians, paving the way to a more unified Europe.

At the same time, Christianity was under attack outside of Europe with the spread of Muslim peoples, and within itself over issues such as icons and statuary of Jesus, saints, and biblical scenes. In the midst of it all, whether intentional or accidental, the Book of Enoch became "unknown to Europe for nearly a thousand years" according to Laurence, until in 1773, a traveler came across three copies which had been preserved in Abyssinia in Africa which are now known as the Ethiopic version.

These three copies became the basis for the Book of Enoch as we know it today, as corroborated by other texts in order to correct altered passages, presuming of course that the editors could discern whether it was Enoch or the "other texts" which had been doctored. A multitude of ancient books quoted from the Book of Enoch and those quoted passages were also referred to in restoring the original.

The narrative itself dates all the way back to Noah, who preserved the book for future generations. Where the Bible mentioned the deeds of the "fallen angels" only in passing, the Book of Enoch went into detail.

In short, two hundred "angels" descended to Earth, they chose wives from among the humans, and begot "gigantic offspring." Then they endeavored to instruct mankind on a host of topics including astronomy, astrology, meteorology, reading, writing, medicine, geography, and "all the secret things which are done in the heavens" — knowledge that was forbidden to us.

Men learned how to manufacture and use weapons. Women learned the arts of embroidery and dyes to adorn clothing, along with jewelry-making

and face-painting to beautify themselves.

This issue of weaponry is oft maligned, but Bergen's 2014 *Age of Giants* compared narratives from around the world and the Native American legend of peacemaker Hiawatha offered the most complete account.

Hiawatha was "sent to Earth" as a messenger of peace who brought several warring tribes together to become the Iroquois nation. These tribes had been at war for so long that their population dwindled to a point where they could no longer defend themselves from wild beasts.

Hiawatha brought an end to these wars and taught men how to hunt, fish, cook game, expel monsters from the forest, and protect themselves from cannibalistic giants. Thus he gave them knowledge of bows, arrows, and the art of war. He also taught men agriculture and provided them with seeds and grains. Hiawatha himself was a giant who possessed a "magic canoe" that could fly.

His timeline appears to be centuries after that of the biblical angels who were credited with creating a race of giants on Earth when they procreated with humans.

Being giants themselves leads to a question: their great size suggests that they were incompatible with humans, so who did they procreate with? Was there already a race of giants on Earth with which they begat children? Or was it mankind in our current form that the angels mixed with? Or — as some ancient astronaut theorists suggest — are we the product of these comminglings? Numerous hominid species existed which have since gone extinct including Ardipithecus, Australopithecus, Paranthropus, Sahelanthropus, Orrorin, and Kenyanthropus, each with its own variant subspecies.

At least eight variants of the *Homo* species also existed including *Homo neanderthalensis, heidelbergensis, rudolfensis, floresiensis, habilis, erectus,* and *sapiens,* or modern man. No other species left its history behind except in bones and other artifacts, so we can't begin to know what interactions they had with Otherworld beings.

Laurence spoke of how the Book of Enoch came to be preserved on the Ark. Enoch himself had "read the tablet of heaven" and "the writing of the holy ones." He was also shown prophecies and visions of the future, including that of the Deluge to come. Enoch was Noah's great-grandfather and the book as it is written appears to be narrated by both Enoch and Noah, each in their prospective times:

"Thus, chapters LXIV to LXVII [or 64 to 67] record a vision of the Deluge, narrated as if by Noah instead of Enoch."

Both Enoch and Noah were in direct contact with the Gentry, and while Noah was receiving instructions relating to the impending flood, the angel Michael explained "secrets" which Enoch had preserved in his book:

"After this, he gave me the characteristical marks [or signs] of all the secret things in the book of my great-grandfather Enoch, and in the parables which had been given to him, inserting them for me among the words of the book of parables."

Enoch was chosen by the Lord himself to be the "scribe of righteousness" and to relay messages from the Lord to the Watchers who had "deserted the lofty sky" to pollute themselves with women and beget children.

Enoch was NOT a friend of the rebel Watchers — those "fallen angels" or "sons of God" that we hear about in the Bible who coveted the daughters of men, and whose deeds are explored in Bergen's 2014 *Age of Giants*.

Enoch described the obedient Watchers as wearing white garments, and "whose countenances were transparent as crystal." In one vision he saw "a single star" fall from heaven which, "being raised up, ate and fed among those cows."

Even today we hear about UFOs and their interest in cows, so was this an archaic reference to the same thing? Or were Enoch's cows an analogy for a species of hominid since these cows were impregnated after the arrival of beings from the heavens?

The narrative of the cows reads like an analogy for the fall of the Watchers, and later Noah himself was referred to as a cow who became a man only after receiving knowledge from an angel, as if the difference between being called a "cow" and a "man" was one of acquiring knowledge. Humans were no better than beasts until the Gentry came and shared knowledge with us, and only then did we earn the title of "men."

Several tribes of people were represented by animals as well, and perhaps this is how animal totems originated. Wild boars were interpreted as Samaritans, and wolves as Egyptians, and so forth. Thus, the biblical reference to lions laying down with lambs at the End of Days could refer to

the peoples of the world living in peace instead of war.

When the Watchers came down out of the sky in that first rebellious act which they were forbidden from doing, we were still cows. In his vision, Enoch saw "many stars which descended, and projected themselves from heaven to where the first star was" — in the midst of a herd of cows.

Baty wrote that after many stars had joined the first star, "they brought out their shame like those of horses and began to ascend the young cows."

Obviously this was not a reference to shooting stars or meteors because you don't see meteors all descending to Earth to the exact same location, or "projecting" themselves as if under intelligent control. Elsewhere "stars" were defined as individual deities, but coming down out of the sky suggests that each "star" was a small spaceship. Laurence described how this arrival and subsequent pregnancy absolutely *terrified* the cows:

"They all acted after the manner of horses and began to approach the young cows, all of whom became pregnant and brought forth elephants, camels, and asses.

"At these, all the cows were alarmed and terrified, when they began biting with their teeth, swallowing, and striking with their horns.

"They began also to devour the cows, and behold all the children of the Earth trembled, shook with terror at them, and suddenly fled away."

Deciphering these passages is no easy task because there are several possible interpretations. If by cows is meant hominids, then the resulting children were different from their mothers with at least three new hominid species coming out of these unions. This suggests that either three species of the Gentry impregnated hominids, or three species of hominids were impregnated. Or the animals could have denoted tribes.

The cows went crazy with fear, especially when an undefined "they" started eating the cows. This is exactly what happened after humans begat hybrid children with the fallen angels — their giant children grew up to become terrors to the human race, and these children were *cannibals*.

They ate humans, they ate other giants, they ate one another, they ate anything and everything to satiate their voracious appetites. They were not civilized like their extraterrestrial fathers, or controllable by their human mothers, and it was these monstrosities who savaged humans, leading to intervention from the Gentry to eradicate them in order to protect us.

It was an experiment gone wrong, one which we would try if we were traveling to other planets and encountered humanoids with some level of compatibility. We would not hesitate to plant our seed and watch the result with fascination. But like a science fiction movie, our best intentions can take a wicked turn leading to war to clean up the mess.

"They" — a word that appears to refer to the hybrid children — "began to strike and to swallow each other, and the Earth cried out."

Again this matches the horrific progression of giants into the world of man, fighting amongst themselves, eating one another, and then turning on humans. We were puny in comparison and thus no match for these powerful giants.

Perhaps we were never meant to have weapons, but these events forced their hand, necessitating lessons on weaponry and warfare. The Gentry were forbidden to get involved — they were only supposed to observe but by breaking this covenant, being a direct order from their superiors, they created a mess on Earth which required all sorts of direct intervention to clean it up.

Extraterrestrials came down out of the sky to teach us how to fend for ourselves. Perhaps this was the pivotal moment when they extended the teachings to include civilization as a whole, so that weaponry wasn't the only subject that we learned.

Enoch specifically said that "there came forth from heaven, as it were, the likeness of white men." One of these four white men took Enoch away from events on Earth to show him what would happen from a different perspective.

They took Enoch someplace so high that "every hill became diminished." These white men were angry at what the "stars" were doing on Earth, so they caused the first star to fall down from heaven in such a way that it was bound to Earth. Is this a reference to aerial warfare? If each "star" represented a specific fallen angel, they may have been banished to live on Earth as the narratives suggest.

Baty asserted that the Gentry did the same to the rest of the errant "great stars, whose shame [was] as the shame of horses." These stars were cast "into the cavities of the earth." All of this preceded the great flood, which means that it happened at least 7,000 years ago.

Throughout mythology we have legends of an Underworld populated with deities, which may simply refer to subterranean caves in which some of them lived. We've found enough archeological evidence of subterranean

cities to suggest that the Underworld represented these caverns.

After the errant stars or star people were banished to Earth, weapons were given to the hybrid monstrosities in order for them to smite one another, and their parents were forced to watch. In the meantime Noah was born to, or of, *a white cow*. Laurence transcribed the following:

"One of those four [white men] went to the white cows and taught them a mystery. While the cow was trembling, it was born and became a man (Noah), and fabricated for himself a large ship [the Ark.]"

After the floodwaters receded, "the white cow which became a man went out of the ship." These passages make it crystal clear that by cows were meant humans or hominids of some species.

We were the same as any other animal. Our lifestyle was primitive to the point where humanity as we know it did not yet exist. Perhaps the Gentry perceived us in much the same way as we perceive the great apes — like us but not like us — possessing the same physical features but not the same level of intelligence or civilization. We do not extend human rights to monkeys and apes in spite of their similarities to us, because we perceive them as *wild animals*.

Neither were the cows all white. Preserved on the Ark was Noah the white cow, along with a red cow and a black cow. In other words, the races of man are represented as cows, and all were preserved to repopulate after the flood.

The transformation of Noah from a cow to a man appears to have been one of knowledge. Cows already existed, and they were *taught a mystery* after which *one became a man* — Noah. This suggests that knowledge, perhaps forbidden, elevated us from the category of animals to humans.

Though there were many white cows, in Noah's case there may have been a genetic component based on narratives of his unusual birth. Enoch described an unusual child born of Lamech's wife, and Lamech was upset because the child did not look like him:

"His color [was] whiter than snow. He [was] redder than the rose. The hair of his head [was] whiter than white wool. His eyes [were] like the rays of the sun and when he opened them, he illuminated the whole house."

Snow-white or chalk-white skin was a hallmark of the Gentry. In

contrast, white humans aren't actually white when compared to a sheet of white paper or newly fallen snow. The color differential is dramatic.

Redder than a rose refers to having rosy cheeks or being red-faced as is common in a newborn. In addition, Noah's nature was "not like the nature of man." Compare Noah to the "son of man" as described in the 1850 *Wycliffe Bible*, from the Book of Apocalypse (now called Revelation):

"And the head of him [the Son of Man] and his hairs were white, as white wool, and as snow."

Both Noah and the Son of Man had curly white hair. Noah was so unlike other children that Lamech was actually afraid of him, particularly when the newborn infant began to utter words, having a conversation with the Lord.

Lamech fled away from this strange child and asked his father Methuselah for advice. Lamech said:

"He is not human, but, resembling the offspring of the angels of heaven, [he] is of a different nature from ours, being altogether unlike us."

Consider the gravity of this statement where in spite of our similarities in physique, the differences were so pronounced that Noah was immediately identified as a hybrid. If you accept the notion that all of mankind came out of this one seed, then technically we are all hybrids.

If true, then it's possible that mankind in its original form was different, perhaps being one of the alternate hominid races.

If true, then it suggests a profound disconnect in the ancient narratives: if hybrids were the bane of mankind, being a species that needed to be eradicated, then why was Noah different? Was he genetically different from the monstrous hybrids? Or was the difference solely one of teaching and civilizing?

Were the hybrids eradicated to prevent their mannerisms such as cannibalism from spreading and polluting others, and to allow a do-over where we could begin anew, this time with proper tutoring on how to behave in a civilized manner?

We may never have answers to these questions, being the mysteries of our very origin.

Lamech interpreted his Otherworld child as an omen that something miraculous would occur during the child's lifetime. We've often speculated on

the origin of extraordinary men and women, humans of virgin birth, prophets, holy men, and blessed humans whose singular existence changed the course of the world. Lamech perceived the same — that the child Noah was born of angels — except the angels denied it.

When Lamech turned to his father Methuselah for advice, he in turn asked his own father Enoch who lived with the angels and would know the truth of it.

Enoch validated Lamech's interpretation, at least the part where something monumental would happen. This monumental event was a rebuke to the beings who came down from heaven and intermingled with humans:

"Behold they committed crimes, laid aside their class, and intermingled with women. With them they also transgressed, married with them, and begot children."

Enoch said that in one year a great flood would devastate Earth but that the child Noah would be saved, along with Noah's own three sons:

"This child which is born to you shall survive on the Earth, and his three sons shall be saved with him. When all mankind who are on Earth shall die, he shall be safe.

"And his posterity shall beget on the Earth giants, not spiritual, but carnal."

How the newborn Noah would be old enough to beget three sons and construct the Ark in one year isn't explained, but it is a common theme when one travels off-world where a day passes in the Otherworld and a year passes on Earth, so one day to the Gentry represents 365 years on Earth.

The Bible tells us that Noah was 500 years old when he begat the three sons who accompanied him on the Ark along with their wives, and 600 years old when the Deluge came. Genesis 6:9-10 provides some rather interesting passages regarding the conception of Noah's sons, and it would explain the previous enigmatic reference to Noah's posterity begetting giants of their own:

(WYC) — "With God he went, and he gat three sons: Sem, Cham, and Japheth."

(WYC) — "Noe went with God and gendered [begot] three sons: Sem,

Cam, and Jafeth."

(CAB) — "Noah walked with God, and Noah begat three sons, Shem, Ham, and Japheth."

It's as if Noah begat these sons when he was among the Gentry, as opposed to simply having sons on Earth with his wife, and if Noah was a hybrid, then he was also a giant, possibly begetting children with extraterrestrial giants.

Methuselah was told that the child Noah was genuinely Lamech's own, and that Lamech should accept him as such:

"The child which is born is his child in truth, and that there is no deception."

This statement does not rule out the possibility of an Otherworld mingling. It simply means that Lamech's genetics were encoded into Noah. Perhaps it was Lamech's seed by an Otherworld woman that was planted into his wife, or Gentry DNA was mixed in with the embryo after a normal conception.

Perhaps Noah's genetic coding was altered by flipping genetic switches. Our eye color is determined by a genetic switch, as is our hair color, skin color, height, and so forth. That's why even today, children are born who bear little resemblance to their parents. Genetic switches can be triggered by an ancestral marker which the family may not even be aware of. Environmental changes can alter our DNA as well.

As for the big event which Noah's birth presaged, the Deluge would erase the corruption and iniquity which existed at the time, though at some time in the future a "greater impiety" would take place. Generation after generation would transgress until a "righteous race" would arise and eliminate crime and transgression from Earth completely, until all that remains will be goodness in the world.

Enoch wrote a book of knowledge to be safeguarded throughout the generations with the goal of preserving our "purity of conduct" or "state of life" in the latter days. Noah was instructed to save this book on the Ark, so why aren't Enoch's books accepted as biblical canon? Is someone afraid of Earth's extraterrestrial history, and if so, who? And why?

Lamech's angst over the strange child that his wife gave birth to is

expanded upon in a scroll that we refer to as the Apocalypse of Lamech, which includes the conversation between Lamech and his father after the birth of Noah.

This scroll, also known as the Genesis Apocryphon or 1QapGen, was found among the Dead Sea Scrolls which were collectively dated somewhere between the 3rd century B.C. and the 1st century A.D.

The Dead Sea Scrolls include copies of Hebrew Scriptures, as well as known books which were not included in the Bible such as the Book of Enoch, and manuscripts which scholars don't know how to categorize such as the Book of Giants. The Apocalypse of Lamech falls into the latter category.

Although the Apocalypse of Lamech expands upon the Bible, such texts are not embraced as a means of correcting or adding to the Bible in spite of the known alterations which the Bible has undergone.

One would expect scholars to incorporate these scrolls into the Bible since they predate some of the radical changes ordered by the Church of Rome and other revisionists. Instead, they've been dismissed as interpretative stories written as teaching tools.

Reeves' translation of the Genesis Apocryphon shows how distraught Lamech was, to the point of accusing his own wife of having sexual relations with the Watchers.

Lamech wanted to know "whether the pregnancy was due to the Watchers and Holy Ones, or to the Nephilim," being the hybrid children of the Watchers.

He asked his wife point blank whether the child came from the heavenly beings, and he made her swear on everything that was holy to tell him the truth. He was convinced that she'd physically lain with one of these otherworldly beings. She replied:

"I swear to you by the Great Holy One, by the Ruler of Hea[ven], that this seed is yours, that this pregnancy is from you, that from you is the planting of [this] fruit, [and that it is] not from any alien, or from any of the Watchers, or from any heavenly bein[g]."

Bracketed portions reflect conjectural restorations due to damaged or illegible portions of the scroll. Lamech did not believe her and relayed his concerns to his father with a request to consult Enoch, to whom God and the angels would not lie.

The scroll is badly damaged at this point, but it appears to agree with the Book of Enoch in assuring Lamech of the child's earthly parentage.

Then it skips forward hundreds of years where Noah relates the name of his wife and the history of his children, which includes three sons and an unknown number of daughters. His sons married their cousins, being the daughters of Noah's brother, and his daughters did the same, "in accordance with the eternal law."

Equally mysterious is the Book of Giants which expands upon the history of the rebel Watchers. Scholars such as J.T. Milik believe that the Book of Giants was originally a chapter in the Book of Enoch, but was later removed and replaced with the Book of Parables.

Milik's 1976 *Books of Enoch* included transcriptions, translations, plus an in-depth analysis of the scrolls and fragments found in Qumrân Cave 4 and their relationship to Enoch as we know it today.

Five books were found in the cave which appear to represent a unified Enoch known as the Enochic Pentateuch. They were: *The Epistle of Enoch, The Book of Giants, The Book of Watchers, The Book of Dreams,* and *The Astronomical Book.* The Book of Parables was notably lacking in this cave and the caves surrounding it, lending credence to the theory that it did not belong.

Scholars analyzed these books to determine the date in which they were written and who might have written them, and the general consensus is that the Book of Parables was written by a later hand at a later date in order to replace the Book of Giants. Its placement in the Enochic Pentateuch logically follows the Book of Watchers.

Another text attributed to Enoch is The Book of the Secrets of Enoch, which was preserved in a Slavonic translation. It is also known as the Second Book of Enoch or 2-Enoch.

Where the Book of Enoch was lost until we discovered copies in Abyssinia that were later corroborated by fragments from the Dead Sea Scrolls, Enoch's "secrets" came down to us through a different path, according to Milik.

This book does not appear to have originated with the Enochic Pentateuch, but was written later with the Pentateuch as a primary source, postdating the Book of Parables.

Charles' 1913 *Apocrypha and Pseudepigrapha of the Old Testament* included The Book of the Secrets of Enoch along with an introduction,

referring to it as "a new pseudepigraph, and not in any sense a version of the older and well-known Book of Enoch."

In spite of its later authorship, "certain portions of [The Book of the Secrets of Enoch] were founded on Hebrew originals," although Charles made no attempt to distinguish which portions due to insufficient source materials. Charles gave it a date between 30 B.C. and 70 A.D., with a likelihood of being written in Alexandria, Egypt.

The Book of the Secrets of Enoch is believed to originate from an older, now lost, Greek translation, and like the Book of Enoch, we are now finding additional, independent fragments that legitimize it.

In 2009, archeologists discovered fragments from chapters 36 to 42 in what appeared to be an ancient church library in Nubia, Africa, which were written in Coptic Egyptian. This language was first used in the 2nd century A.D., and fragments are dated to sometime before 1172 A.D.

Alexandria, Egypt was a city that boasted one of the largest and most significant libraries in the ancient world, in charge of collecting all of the world's knowledge.

Credit for the library is given to Ptolemy Soter, companion and historian to Alexander the Great who invaded the region, took over an existing city, renamed it, added to it, and then took credit for everything marvelous within it. The original city and its possible founders are featured in Bergen's 2019 *Legend of the Four Cities*, which also examined the origin of Egypt's libraries.

Enoch's manuscripts are important because they imply that there were strict rules of conduct that limited how these beings interacted with humans. They suggest that even today, extraterrestrials would be bound by rules, and if any break those rules they would be duly punished by their superiors.

Enoch described the Watchers as giants who traveled back and forth between the 5th heaven and Mount Armon (or Hermon) on Earth. They were not supposed to interact with humans, but one contingent of them did, and these became the "fallen angels" whose hybrid offspring were the giant Nephilim — a name reminiscent of the Greek goddess Nephele.

Anything that expands upon interactions between humans and Otherworlders is forbidden history which is not taught openly today. They tried to eliminate the written evidence. They rewrote it, replaced it, or hid it away, and when all else failed they relabeled it as being "not genuine history" but just some story that a monk made up to facilitate teaching lessons.

But history survives in other forms through other cultures and just as the Book of Enoch was preserved in Africa, the legend of Harut and Marut has survived as well.

Harut and Marut were angels that "descended from heaven and conversed with men" prior to the birth of Noah, according to the 1747 edition of *Universal History*. Goodhugh's 1843 *Bible Cyclopaedia* described Harut and Marut as being "among the most distinguished of the most celestial intelligences" before their downfall. Several angels were astonished at the wickedness committed by the sons of Adam, so God told the angels to choose two among them to become judges on Earth. The selection of Harut and Marut was unanimous.

They "descended into the plains of Assyria" and set up a tribunal, calling forth all who were aggrieved to appeal for justice. At first "they administered their judicial functions with unswerving integrity" until "Zohara, or the planet Venus" came before them in the shape of a beautiful woman, complaining against her husband.

They fell in love with Zohara on sight and endeavored to persuade her to satisfy their desires, but she flew up to heaven. They followed but were shut out, and "it was ordained that their punishment should not extend beyond the Day of Judgement." Until then, they were "confined in a huge cave under the ruins of Babel where their howlings frequently terrify the passengers."

Two facts stand out: that of Zohara flying up to heaven as if she were celestial; and also that of being confined to a cave underneath a city which is another way of saying Underworld.

Our current belief in a spiritual Underworld as opposed to a physical place appears to have been a manipulation to change how we view extraterrestrial history. As for Zohara and the sons of Adam, without knowing her lineage, we don't know if she was born of Adam. If so, it means that the children of Adam were celestial hybrids or had access to celestial technology.

The 1839 *Asiatic Journal* offered a fuller account of events. Angels visited Earth and saw the people rebelling against God and they did not understand why. God said, "Were you in their circumstances, you would rebel, also."

They did not believe that it was possible for angels who knew God to rebel against him so God issued a challenge, that they choose two angels to descend to Earth to be subjected to the same temptations as mankind.

This is a radically different narrative from the traditional rebellious angels who seemed, for no reason, to mutiny against God and their brethren angels to cohabitate and fornicate with "the daughters of men." In this version, they were not tempted to fall from grace until they physically lived among us, and that's where it all fell apart.

Once on Earth, "the lusts of the sons of Adam had dominion over them, and before long they fell into rebellion." Bergen's 2014 *Age of Giants* goes into explicit detail on the "sins" that overwhelmed them, most of which involved teaching humans the basic concepts of a civilized life.

As Watchers, they were supposed to observe and not get involved. Perhaps they studied us to learn how long it would take for us to figure things out on our own, but they became impatient because we *weren't* figuring things out and they felt bad for us, and wanted to boost us up the ladder a bit.

This teaching didn't happen until *after* they came down and commingled with us, so in essence, the challenge itself triggered the mutiny against the Prime Directive to watch but not teach, to observe and not participate, no matter how soft their hearts were toward this fledgling human species.

We were like frightened little birds teetering on the edge of a nest whose mother bird had passed away, leaving us hungry and alone. We were angry, turning against one another instead of forming communities for the betterment of all. The angels wanted to help us, but in doing so they condemned themselves.

We were an aphrodisiac, and the angels responded in kind like teenagers coming into their hormones for the first time. Perhaps in their world, hormonal surges didn't exist and the experience was new to them, and we do have references to their taking human form in order to be here.

This would explain why rational adults would suddenly become as rowdy, wayward teenagers in their actions toward one another. It would explain why deities such as Apollo were kidnapping goddesses and carrying them off. Humans learn to control our urges from our parents, religions, and society. We aren't just plunked down into the midst of life as teenagers, never having been guided to comport ourselves with dignity and to respect the dignity of others.

The angels broke the rules. They completely and utterly failed the challenge, and paid a heavy price. The *Asiatic Journal* echoed other narratives in that they were given a choice between punishment in this world or in the world to come. One said:

"The punishment of this world has an end, but the punishment of the world to come has no end…"

So they chose to be punished in this world. A witness described "two huge bodies which were hanging head downwards, alive," with their feet to their knees encased in iron. Presumably they were sentenced as humans and this was a standard punishment for that era, and since they were also or alternately confined to a cave, the hanging state may have been temporary, put on for the show to deter other wrongdoers.

God's punishment was harsh because ambassadors existed between him and mankind, but none existed between him and the angels. He'd given an edict that they should associate with no one, nor should they kill, steal, or commit adultery, but in these things they failed miserably:

"They had not fulfilled the days for which they were sent down upon the Earth before they committed every one of these crimes, and were prevented from returning to heaven."

Sale's 1821 *Alcoran of Mohammed* included both the abbreviated and a longer version of Harut and Marut's fall from grace. The short version was that they came down to tempt mankind, but in the fuller version they only wanted to help us.

An assembly of angels was surprised at the wickedness of Adam's descendants, so God told them to choose two among them to serve as judges on Earth.

Harut and Marut were chosen, and for a time they executed their office with integrity. Apparently God wanted to tempt the angels because a woman named Zohara *descended* and presented herself to the judges. Zohara was also thought to represent the planet Venus, that being the name of a Roman goddess though this place existed long before the Roman Empire came into being.

She appeared before them "in the shape of a beautiful woman" and brought a complaint against her husband. It was love (or lust) at first sight. Harut and Marut took one look and immediately fell in love with Zohara, and endeavored to entice her to satisfy their desires.

She "flew up again into heaven" followed by Harut and Marut, but they were forbidden entry for having fallen into the very wickedness that they

were sent down to judge, such as coveting another man's wife, sinning with a woman, and failing to remain impartial as judges.

Upon the intercession of "a certain pious man," they were allowed to choose whether to be punished in this life, or the other. They chose to be punished in this life whereupon they suffered accordingly in Babel where they remain to this day, unseen by men but available to anyone with a fancy to learn magic, who in doing so can hear their voices cry.

Mohammad took this story directly from the Persian Magi who spoke of two rebellious angels of the same names, hung upside down by their feet in Babel. This brings to mind the Reversed Hangman card in a Tarot deck, shown as a man hanging upside down by one or both feet, with a halo around his head as if an angel.

The Tarot interpretation is not one of punishment, but rather as a crossroads for change, where if you let go of an outdated or negative situation, attitude, or person, doors will open up to positive and beneficial opportunities.

Of course there are many subtleties of interpretation depending on what other cards are laid, but it represents letting go of what no longer serves us since we tend to hang on for dear life even when we know that it's bad for us. It is a period of trial and tribulation, of passing through a storm before coming into sunshine and blue skies, but the hardest part is letting go.

Hastings' 1908 *Encyclopedia of Religion and Ethics* asserted that this Mohammedan legend was paralleled in Rabbinical literature as the intermarriage between the sons of God and the daughters of men:

"How the Zoroastrian archangels were drawn into this Rabbinical legend of the Koran, and by what curious accident, instead of the later Pahlavi forms, we have Harut and Marut which find their parallel only in the Armenian name of a flower, is very problematical."

The names Harut and Marut were either Parthian or Syrian "corruptions" of the archangels' names, and that these names were only found in Armenia puzzled scholars since no angels are known by that name in Armenia.

This is what he meant by "Pahlavi forms," being names he would have expected to see; and this is what happens when you isolate religions and local history as if there could be no crossover into other regions, no comprehensive Earth history where everyone holds a piece of the same giant puzzle. It is also

what happens when ancient scholars merge the legends of two or more people into one, as was often done by early Christians in order to move the worship of a pagan deity into that of a Christian saint.

This may or may not be related, but according to Balfour's 1885 *Cyclopaedia of India and Asia*, the Hindu deity Marut or Maruti was chief of the Maruts, or genii of the winds. The Maruts numbered somewhere between 27 and 180, and in the Vishnu-Purana, they were the children of Diti by Kasyapa.

Bergen's 2019 *Forbidden Islands of the Gods* spoke of the children of Diti taking shelter inside a city which soared off into the sky, then swooped down to Earth, zigzagging this way and that before plunging into the ocean like a modern-day UFO.

The giant sons of Diti, known as Daityas, were also cast out of heaven at a time when Earth was governed justly and virtuously. Kings did not suffer the vices of anger and lust, farm animals were properly cared for, and no merchant sold his wares using false scales.

But then men began to be born in kingly lines and the Daityas were repeatedly defeated in war by the sons of celestials. Having been deprived of both sovereignty and entry into heaven, they began to be incarnate on Earth, until Earth could no longer support the population.

Proud of their strength, and intoxicated with the wine of insolence, many fell to vices, bereft of all truth and virtue. They traversed the world in bands of hundreds and thousands, oppressing all others.

The people of Earth cried out for help, beseeching the gods in heaven to deliver them from this evil, so the "dwellers of the heavens" intervened by causing even more extraterrestrials to be born on Earth, whose job it was to create strife with their fallen brethren for the welfare of Earth and other worlds.

From all around the world, we have stories of benevolent giants eliminating destructive giants in a series of great battles until finally, Earth was brought to an era of peace and learning for mankind.

Did Harut and Marut represent the fallen angels, the Watchers who sinned with mankind and begat giant Nephilim children who sinned wickedly against humans? Or was this a separate incident?

We may never know, but the hybrid children of the fallen angels were the Nephilim, a name nearly identical to that of a Greek goddess. Under its listing for Golden Fleece, Bell's 1790 *Dictionary of the Gods* listed a Greek

goddess named Nephele or Nephile who descended from the sky "as a cloud" in order to rescue her two children who were about to be sacrificed at the behest of a rival.

She "bore them invisibly from the altar" and conveyed them "through the air" from Thebes to Colchis, flying over the straits between Asia and Europe along the way.

Her daughter Helle died en route, falling out of the vehicle and into the sea which was afterwards called Hellespont in her honor. The son, Phryxus, was kindly received by King Aeta of Colchis, whence they offered up a ram whose skin became known as the Golden Fleece, the object of the Argonaut expedition. Under the listing for Argonauts:

"Some are of the opinion that it was a book of sheepskins containing the mysteries of the [chemical] art. Others, that it signified the riches of the country with which their rivers abounding in gold supplied their inhabitants, and that from the sheepskins used in collecting the dust, it was called the Golden Fleece."

Lemprière's 1825 *Classical Dictionary* described this rivalry between King Athamas of Thebes' first and second wives — Ino and Nephile — for the right of their children to succeed to the throne. Ino was his first and third wife, while Nephile was his second, with Nephile 's children being the king's first-born. Two more variants are given as follows:

"He and Helle fled through the air on a ram which had a golden fleece and wings, and was endowed with faculties of speech… The ram took them on his back and instantly disappeared into the air. On their way, Helle was giddy and fell into that part of the sea which from her was called Hellespont."

"She was carried through the air on a golden ram which her mother had received from Neptune, and in her passage she became giddy, and fell from her seat into that part of the sea which from her received the name of Hellespont.

"Others say that she was carried on a cloud, or rather in a ship from which she fell into the sea and was drowned."

From this legend, the Golden Fleece was also known as the Nephelian Fleece. Its origin may be the bigger story, however. Was the goddess Nephile

rescuing two of the original Nephilim children? Was she one of the progenitors of this hybrid race? Or is it simply a coincidence that her name bore such a resemblance to the word Nephilim — or biblical hybrid giants?

The hybrid Nephilim were labeled "evil spirits" during the sentencing of the rebel Watchers, according to Laurence's 1883 translation of the *Book of Enoch*.

The Nephilim were terrestrial spirits "created from above, from the holy Watchers was their beginning and primary foundation. Evil spirits shall they be upon Earth, and the spirits of the wicked they shall be called… The spirits of the giants shall be like clouds, which shall oppress, corrupt, fall, contend, and bruise upon Earth."

Thus we see that "evil spirits" and "terrestrial spirits" were phrases that originally denoted physical flesh-and-blood beings, the giant hybrid children begotten of humans by the celestial Watchers who were "not subject to death for ever" or "in all the generations of the world."

As punishment for procreating with humans, the Watchers were forced to watch their hybrid children slaughter one another, with the end goal of destroying all of these forbidden hybrids. They were not allowed to offer assistance or communicate with the Nephilim, so all they could do was watch and weep. These rebel Watchers were also bound or banished to Earth, forbidden access to ascend to heaven:

"From this time forward, never shall you ascend into heaven. He has said that on the Earth He will bind you, as long as the world endures. But before these things you shall behold the destruction of your beloved sons."

We associate "Heaven" with an invisible spirit realm, just as we associate "evil spirits" with invisible, ghostly demons. In those days, however, the heavens denoted the cosmos, the sky, the stars, and their ability to ascend in physical ships. So as punishment they were banned from going back to their home-world, and from visiting their brethren on ships in space.

Neither did the Underworld denote an invisible spiritual hell — it represented the extensive cave system that was carved out around the globe, a vast subterranean realm which we've unearthed such as the cave cities in Turkey that were big enough to house the entire population of Sacramento, California, a topic explored in Bergen's 2019 *Moon-Eyed People*.

This Underworld banishment of the rebel Watchers was to last for 70

generations, until the Day of Judgement. If by generations he meant life spans, it could mean anywhere from 7,000 to 70,000 years from the date of the flood, considering that the Gentry lived for a thousand years.

Many dates have been proposed for the flood including 5000 B.C. based on Robert Ballard's underwater archeology. This would put our generations directly in the path of Judgement Day based on the minimum banishment of 7,000 years.

But any such prediction is a wild guess because we don't know which flood is meant there being several, nor can we be certain what was meant by a generation. If by generations he meant descendants, then we cannot be certain how he defined a generation, whether 30 years or 50 years or 100 years or more, and since generations begin as soon as parents are old enough to procreate, that would shorten the time exponentially. In the meantime, according to Schodde's translation, the fallen angels were forced underground:

"When all their sons shall have slain one another, and they shall have seen the destruction of their beloved ones, bind them under the hills of the Earth for 70 generations, till the day of their judgement and of their end, till the last judgement has been passed for all eternity."

There is a disconnect in the narrative, perhaps due to alterations and translations, and it is a disconnect that leaves us with a conflicting view of history as shown throughout this series:

- Noah's descendants included giants such as his great-grandson Nimrod.
- Noah appears to have been a hybrid with an Otherworld parent.
- Noah and the shipmates on his Ark weren't the only survivors of the Deluge.
- Noah wasn't the only man instructed to build an Ark. Others did so as well.
- Around the world, pockets of both humans and giants survived the flood, including in the Americas.
- Some survived without Arks, by migrating high up into the mountains.
- After the flood, the Gentry lived alongside humans on Earth as teachers. They helped us to rebuild, and they helped us to wipe out the remaining odious and abominable giants.

- Not all giants were abominable, and some were incorporated into our bloodline. The Gentry themselves were gentle giants.
- These Gentry produced children, both with giants and with humans, creating lineages which carried three distinct sets of DNA to beget triple-species hybrids.

Ledwich's 1804 *Antiquities of Ireland* offered a glimpse into why an enlightened, benevolent race of gentle giants would intermingle with a band of rude, crude, plundering, giant pirates:

"To restrain their cruel recesses and render these pirates useful, the Irish intermarried with them, and of them formed a militia to protect the coasts against their marauding countrymen."

The pirates in question were giant Fomorians, and as several heroes of ancient Ireland were begotten of giants, it must have worked. Several noble bloodlines boasted of Fomorian-Danann genetics mixed into human families, the Dananns being the benevolent Gentry visitors who came down from the sky.

Among the rude giants were the Si-Te-Cah giants of North America. These red-haired giants terrorized their smaller neighbors — the Paiute Indians.

The giants were beautiful to look at, but they were also vicious cannibals who hunted and trapped humans much as we hunt animals today. They dug pits along well-traveled trails so that nighttime travelers would fall in.

Humans were nothing more than a food source and since giants were higher up in the food chain, they often prevailed. Cannibalism was so entrenched in their way of life that the Si-Te-Cah giants not only trapped living humans, they also ate their own dead, and they dug up our beloved dead relatives. Human graveyards were a repository in which to find meat, as were active battlegrounds. Giant women collected dead bodies from both sides of the conflict for the same purpose — to feed the giants.

The Paiutes attempted to civilize the giants, going so far as to adopt some of them into their own families in the hopes of teaching them a new way of life — but it didn't work. The Si-Te-Cah giants could not be civilized. They did, however, have the capability of speech because Paiute legends included attempts to bargain with them.

The exact placement of giants in our history is one of the most tampered-with narratives from our ancient texts. For some reason, our governments and religious elites don't want us to know the truth.

It's evident that one or more races of giants came down to Earth from the cosmos — this is echoed around the world from Norse mythology, to Greek, Irish, American, Asian, African, Mesopotamian and so many others, along with enough surviving biblical and extra-biblical references to verify the truth of it for those who'd deny pagan history. We've also found giant skeletons.

We know that giants colonized Earth as a race separate from humans. Bergen's 2014 *Age of Giants* provided dozens of discoveries of giant bones found around the world, in addition to mythologies in which Earth was populated with giants prior to the meteoric rise of humans.

What isn't clear is whether giants existed on Earth prior to the arrival of the Gentry. Did giants already exist on Earth, separate from humans? Or were they introduced by the Gentry? At least some were the product of Gentry mixing with humans, but that doesn't mean that all giants were hybrids.

The Book of the Secrets of Enoch described the biblical Watchers. Charles provided two variants of the passage as given in two surviving books, and they looked like us humans except they were bigger:

"Of the taking of Enoch on to the 5th heaven: The men took me on to the 5th heaven and placed me, and there I saw many and countless soldiers, called Grigori, of human appearance, and their size was greater than that of [the] great giants."

"Enoch's ascent on to the 5th heaven: And the men carried me up on to the 5th heaven, and I saw there many troops, Egoroi, and their appearance was like the human appearance, and their size greater than that of great giants."

Footnotes identified these Grigori as Watchers, "the angels whose brethren rebelled and were confined in the 2nd heaven." This refers to the Watchers who commingled with humans. Several "heavens" were named which could denote orbiting ships or planets, considering that these were physical beings.

Enoch encountered the rebel Watchers and they were utterly miserable: Their faces were withered and melancholy, the silence of their mouths perpetual, and "there was no service on the 5th heaven" where they resided.

We can only guess at what it means, having a lack of "service," but it suggests facilities of comfort, or perhaps the ability to travel freely, and both the 2nd and 5th heavens were mentioned in regards to these imprisoned Watchers, in addition to those who were demoted to living on Earth:

"The rebellious Watchers with their prince Satanail are confined to the 5th heaven. The subordinate angels who followed them are imprisoned in the 2nd heaven, whereas the Watchers who went further and descended to Earth and sinned with women are imprisoned under the earth."

Enoch described the punishment of Watchers which were bound "under the hills of the earth" for generations. Azazel's location was underneath a desert, him being named as the Watcher who led the rebellion rather than Satanail.

Footnotes spoke of a similar account from the Persians "to the effect that before Zoroaster's coming, demons had corrupted the Earth and allied themselves with women."

Between all of the descriptions provided from civilizations around the world, we get a very tall, if not a giant human-like species with seemingly transparent white skin and snow white hair, in addition to white-skinned beings with reddish cheeks and red or golden hair who were able to produce children with us. Whether the rosy-cheeked variant represents hybrids or pure-blooded Gentry, we don't know.

It's interesting that red-haired giants were common on Earth and their history doesn't appear to include the Gentry, except in the form of extraterrestrial assistance in protecting us against them, even though the muscular Gentry sometimes had flaming red hair. Did they give red hair *to* us, or did they receive it *from* us?

Beyond the Bible and in every corner of the world, the Nordic visitors utilized underground dwellings. At the end of their reign in Ireland, the Tuatha dé Danann were forced underground by their enemies. The supernatural Nunnehi of Cherokee legends lived underground, and the Greek gods spoke of an Underworld where some of them physically lived.

The Gentry were associated with vast underground city-complexes, many of which we've found. Subterranean complexes large enough to house colonies have been found in:

- The western United States where tunnels connect at least 32 caverns in which we've found giant mummies, interior lighting, and strange hieroglyphics.
- The southeastern United States where Native Americans found caverns large enough for people and their livestock including entire herds of bison, oxen, and horses, already excavated and ready for occupation.
- Peru and Bolivia in South America which boast subterranean cities much larger than their above-ground counterparts, connected by hundreds of miles of tunnels.
- Egypt boasts a 3-level complex of catacombs carved out of solid rock, with hallways, towers, stairways, rooms, and even a banqueting hall.
- Several have been found in Turkey, including an 18-level subterranean city complete with its own water supply and air shafts, big enough to hold 20,000-30,000 people along with their livestock and food stores. It boasts rolling stone doors to seal it off from the outside.
- The Son Doong cave in Vietnam which is so remarkable and pristine that we call it the Garden of Edam. As one of the largest known cave systems in the world, Son Doong boasts rivers, waterfalls, and jungles teeming with life from monkeys to birds to flying foxes.

Do these and the many other underground cities represent the Underworld? Were the Gentry who lived in underground palaces and cities the very same Watchers who were banned from returning to the stars? Is any of this connected to rumors of underground, extraterrestrial bases on Earth today?

If the fallen angels were doomed to live on Earth as part of their punishment it would explain why, when humans were expanding outward and attacking their neighbors, the Nordic aliens didn't just hop into a spaceship and fly off to safety.

They may have been banished to Earth along with some of their advanced technology, minus the ability to evacuate our planet, but forced to remain here in the hopes that their brethren would eventually come and retrieve them.

Were they ever "rescued" from Earth? Or did they remain here for the rest of their natural lives? Enoch saw some of them confined in the heavens, having lost their freedom to travel or leave where they were, but some were also banished to Earth, so it is possible that they remained in the heavens

during the flood, and were deposited on Earth after the floodwaters subsided. This fits all of the narratives except for one: their assistance to humans after the flood.

If assisting humans is what got them into trouble in the first place, then there may have been a consensus after the fact which allowed them to merge with us, to join us as guides and teachers and lift us up into a more civilized way of life. We can only speculate based on texts that have survived the millennia.

The Book of the Secrets of Enoch attempted to clarify the discrepancy in a footnote. The Watchers who led the rebellion were confined to the 5th heaven, their subordinate followers were confined to the 2nd heaven, and the Watchers who "sinned with women" on Earth were banished to Earth. Your punishment reflected your role in the rebellion.

Another discrepancy arises in the cause of the great Deluge that wiped out most of Earth's population. The Bible credits God with purposefully sending the flood. From Genesis 6:12-17 in the 1820 *Douay-Rheims Bible*:

"And the Earth was corrupted before God, and was filled with iniquity. And when God had seen that the Earth was corrupted (for all flesh had corrupted its way upon the Earth), he said to Noe: 'The end of all flesh is come before me. The Earth is filled with iniquity through them, and I will destroy them with the Earth…

"'Behold, I will bring the waters of a great flood upon the Earth to destroy all flesh, wherein is the breath of life under heaven. All things that are in the Earth shall be consumed.'"

Sitchin's 1992 *Wars of Gods and Men* suggested a radically different interpretation. Zecharia Sitchin was then one of only a handful of scholars able to read and interpret the ancient Akkadian and Sumerian cuneiform tablets, and after comparing them to ancient narratives from around the world he posited a unique theory of history for mankind, different than what we've been taught — a history which marked him as one of the original ancient astronaut theorists.

This history included the great flood and what caused it — the icecap over Antarctica had become unstable over a layer of slush, just at a time when a previously unknown planet in our solar system was about to draw near to Earth. The gravitational pull wrenched the icecap from its foundation

and sent it plunging into the ocean, causing global tidal waves big enough to engulf most of Earth. This ended the last Ice Age which he dated at about 13,000 years ago.

The extraterrestrials knew what was about to happen and disagreed on what to do. Should mankind be told? Should mankind be saved? The answer was a resounding No on both counts, but not all of the deities agreed and some chose to help mankind in secret, including the construction of Noah's Ark.

The gods and goddesses orbiting Earth were horrified as they watched devastation sweep across the planet. They were distraught at the loss of everything that they had built, and more importantly, at the loss of us — mankind.

Noah's band of refugees survived, as did several isolated pockets of humans with the assistance of other deities, but that's all we were — tiny pockets of survivors scattered around the globe, at the mercy of giants who'd also survived but which had no source of food *except humans*.

The Gentry did not cause the flood. It was a galactic catastrophe caused by planetary movements and what may have been global warming.

Nor were they obligated to save or assist us, and yet many of them did, coming down to Earth to terraform and reestablish dry land for us to live on, and reestablish trees and vegetables and grains for us to eat, and repopulate the world with animals. In essence, *they created this new world and everything in it*, but not in the sense of creating everything from empty space.

Even the creation of the sun and moon didn't involve molding them out of nothingness. They already existed. Our atmosphere was full of debris, blocking out the light of the sun and moon and stars, and they cleaned up the atmosphere, thereby "returning" the sun and moon to us. Bergen's 2019 *Star People of the Americas* explored legends to this effect.

Did the oldest bibles corroborate Sitchin's assessment of events? Was this among the changes designed to turn history into a teaching tool or a lesson book? Or did Sitchin misinterpret the texts, as some skeptics claim?

With the destruction of so many bibles to stomp out a viewpoint that conflicted with what the Church wanted to teach, Sitchin's hypothesis is possible. Ordinary men in positions of power declared that undesirable sects of Christianity were heretical in order to eradicate them and prevent their views from spreading into the main populace.

Just look at the Inquisition, the witch hunts, the destruction of bibles at

the behest of the Council of Tarragona, and King Jayme I of Aragon to acknowledge the loss and alteration of ancient texts, including tracts written by the early Church Fathers, and bibles which the power brokers deemed undesirable.

Bergen's 2019 *Fairies of Ireland* and *Greek Gods* detailed these ancient destructions during which druid books, the Jewish Talmud, and bibles translated into Romance languages such as Spanish, French, Italian, Portuguese, and Romanian were targeted for eradication with the intent to wipe out every existing copy. This resulted in a gross suppression of knowledge.

St. Patrick in Ireland was guilty of burning the "pagan" books of the druids, meaning the Gentry. Jayme I of Aragon went after the Talmud, resulting in a mass burning during which wagonloads of Talmuds were destroyed.

Jayme lived in the 1200s, an era of conflicting interpretations and translations in which some bibles were deemed heretical and subsequently destroyed. In addition, ordinary men and women *were forbidden to read the Bible*. The Church didn't want commoners interpreting the Word for themselves, which is why common language versions were destroyed. Even the Inquisitors in charge of destroying books were forbidden to read those books, lest they be lured into heretical beliefs.

Three hundred years later, these manipulations were still taking place. Edicts proposed by the Council of Trent in the 1500s set out to suppress the reading of the Scriptures by ordinary people and replace existing translations with versions designed to increase faith and piety among the people:

"The Council of Trent, which held its sittings at the time of the Reformation, did what it could to suppress the reading of the Scriptures by the people."

This wasn't about preserving Judeo-Christian history or preserving the Word of God. This was nothing short of mind control, a political maneuver to mold people's thinking to match that of the power brokers, and *it's still going on today*.

Power brokers are attempting a coup against the Catholic Church to plant seeds of revolution in a move known as the "Catholic Spring." The goal is to change the very teachings of the Church to embrace the progressive

ideology in a move that would all but guarantee the permanent settlement of one political party over another.

Setting politics aside, these changes affect what we're being taught about Judeo-Christian history, and in turn, *extraterrestrial history*. Bibles and their associated books are not generic parables to help us live a better life, *they preserve our most ancient history*, and any change, however small, alters or erases that history.

Thomas James' 1843 *Treatise of the Corruption of Scripture* made it clear that bibles sometimes had contradictory text:

"Let us pass a step or two further and inquire whether they have not corrupted the Bible, in like sort, or worse rather if it be possible, a degree of impiety beyond the degrees of comparison and yet so plainly to be proved against the Papists, as he that hath but an eye to see shall plainly discover it and thence be induced to suspect the abomination of desolation spoken of by Daniel the Prophet, 'sitting in the holy place and advancing himself, as it were, above the Holy of Holies.'"

"He shall observe infinite varieties, contrarities, contradictions, and oppositions between two bibles, set forth by two Popes, within two years." — being the 1590 *Sixtus Bible* and the 1592 *Clements Bible*

"They have now truly verified the Bible to be a nose of wax, plied and wrought into any fashion for their advantage."

The *Sixtus Bible* was prepared on the orders of Pope Sixtus the 5th in 1590. Several committees worked on the Bible one after the other, but Sixtus didn't like the results and revised it to be more in line with the Greek and Hebrew versions. The *Sixtus Bible* was later referred to as a "botched translation" and an "embarrassment" for the many errors and textual inaccuracies. In order to save face, the mistakes were deemed "printing errors."

The 1609 *Douay-Rheims Bible* included a bold statement in its preface "To the English Reader" warning against "heretical" translations and the danger of "ignorant people" reading "corrupted translations."

Did the original bibles present a narrative that was closer to Sitchin's analysis of Genesis as expanded from parallel texts? We may never know since they were destroyed. That's how you alter history irretrievably.

Laurence's 1883 translation of the *Book of Enoch* went so far as to name the Watcher who approached Noah in regards to the flood and the Ark — a name that you won't find in the Bible. Arsayalalyur brought Noah a message:

"Conceal thyself… for all the Earth shall perish, the waters of a Deluge shall come over the whole Earth, and all things which are in it shall be destroyed."

The Watcher was tasked with teaching Noah how to escape and save his seed while Earth was virtually erased, after which the deities would rebuild in what was nothing short of a do-over, or at least that's how the narrative spins it:

"Restore the Earth which the angels have corrupted, and announce life to it, that I may revive it."

If the edicts of punishment follow the same order in which they've been given, then the rebel Watchers may have been bound underground *after* the Deluge, rather than before.

Regarding the Watchers who traveled from heaven down to Mount Hermon on Earth, and who physically fathered children with human women, Morfill's 1896 translation of the *Book of the Secrets of Enoch* gave an interesting choice of words in regards to these hybrid children:

"They saw the daughters of men, that they were fair, and took unto themselves wives… and the giants were born, and the strangely tall men…" — as if there were two types.

These children grew up to become the bane of mankind, causing all manner of misery and terror, but why? Didn't their fathers teach them how to be productive and live in harmony with others? The narratives remain silent on their upbringing and focus only on the horrific deeds that they engaged in as adults, such as cannibalism.

Humans at that moment in time were as children, still in the Stone or Bronze Age of our timeline, so it would have been up to the extraterrestrial fathers to make sure that their children were raised up with a similar level of education and belief system as they themselves had been.

Did the fathers remain with the human mothers to take an active role?

Or did they simply plant their seeds and then take off on their merry way back up into their orbiting ships?

Human children raised without proper guidance often grow up to be selfish, greedy, oppressive, uncompromising, unethical adults for whom manipulation and deceit are the way of life. They do not seek harmony with others, but perceive the world as "me versus you." Inflicting harm on others doesn't trigger guilt or remorse — it is simply a means to an end.

We can't begin to know how children were raised prior to the arrival of the Gentry, but we know that the Gentry built schools and personally served as teachers and professors. They instituted laws and set up governments in addition to teaching us the basics such as farming.

Perhaps the failure of the Watchers to properly rear their ill-begotten children is what triggered the Golden Age that followed, when the Gentry lived among humans as guides to teach us a new way of life.

At some point, according to Schodde's 1882 translation of the *Book of Enoch*, and it is unclear as to whether this has taken place yet, all of "the store-rooms of blessings which are in heaven" will be opened in order to bring them down to Earth, and share them with mankind.

This is generally interpreted as the End of Days, a period of peace that follows the last judgement, a time when all wicked deeds shall cease, justice will prevail, men will live in peace and joy, and Earth will provide for us in abundance.

It could just as easily have referred to the Golden Age when the Gentry lived among men and shared with us their wisdom and way of life. Or perhaps, as the "New Heaven, New Earth, New Bodies" chapter in Bergen's 2019 *Forbidden Islands of the Gods* suggests, a second Golden Age will take place off-world, where men and women "raptured" from Earth are relocated to another planet just as the Bible predicts. There will be *new* heavens, a *new* Earth, and humans will live there in new or changed bodies.

In the "Rapture" chapter of Sharon Delarose's 2012 *Alien Nightmares: Screen Memories of UFO Alien Abductions,* Sharon pointed out the many instances of angelic visitations coming to people "in a dream," including when the Lord appeared to Joseph prior to the birth of Jesus to tell him that Mary was carrying a child conceived of the Holy Ghost.

After Jesus was born, Joseph received several messages in his dreams. God warned him not to report to King Herod, and later an angel told Joseph to take Mary and Jesus and flee to Egypt. After Herod died and it was safe

again, an angel told Joseph to return to Israel, all of these messages coming to him in dreams.

Dreams are how modern-day UFO experiences are often remembered. Sharon is a lifetime experiencer with most of her encounters remembered as dreams. In March 1987, one such dream involved the Rapture, possibly as a missed opportunity, or in preparation so that she wouldn't miss the opportunity if presented. Perhaps it was just a message for her to share.

She described vividly what such a moment would be like and suggested that *we are given a choice* to be included in this Rapture which would be carried out by UFOs. We may not be plucked up without warning or consent.

Bergen's 2019 *Forbidden Islands of the Gods* explored biblical passages in which Raptured humans "wandered" for some time in space, following the prince of the power of the air.

Modern-day seer Baba Vanga, who has been called the "Bulgarian Nostradamus" or "Nostradamus of the Balkans," foresaw a cataclysmic cosmic event, followed by our relocation to another planet outside our solar system.

Baba Vanga encountered non-terrestrial beings starting in childhood and continuing throughout her life, and these beings showed her future events. So revered was this woman for her ability to see into the unknown that millionaires, politicians, and world leaders consulted her.

Born as Vangelia Pandeva Dimitrova in 1911, a childhood accident left her blind, and an encounter with red-haired "fairies" left her with paranormal abilities of healing and the second sight.

She attributed the prophecies to entities which appeared to her as shadows or transparent figures that waved as if they were a reflection in the water, and researchers give her an accuracy rate of about 80%.

Though she died in 1996, Baba Vanga left a legacy of knowledge and predictions on a variety of topics. She said that if we continued to pollute nature, it would destroy us. She said that a day would come when plants and animals would begin to disappear, including garlic, onions, peppers, and bees — the latter of which is already taking place.

She spoke of knowledge hidden in a marble sarcophagus, presumably in Egypt since she mentioned Amon Ra. Inside the sarcophagus we will find the original writings of the first civilization. Underneath the sarcophagus we'll find a diamond pyramid topped with a crystal orb — the orb being the key to a great secret. This discovery will include an energy source currently

unknown to us, and it will trigger a period of brotherhood, but also one of our sun disappearing and a migration to other stars with the assistance of our creators.

She named these creators as Anunnaki giants from the Andromeda constellation, a race of handsome beings over 9 feet tall with life spans of up to 1600 years by their own choice, who landed on Earth thousands of years ago. The Anunnaki created the Atlantes, and they created humans.

Baba Vanga said that there were anciently priesthood centers where devoted pagans worshipped, and that the pagan shamans, prophets, and men of wisdom knew more than all of our scientists today.

By these statements, she could easily have been describing the Tuatha dé Danann deities of Celtic Ireland and their druidic teachings, since these Nordic beings were known by different names around the world.

She gave countless individual readings and her knowledge often came from voices that she heard as if listening to a radio. They provided her with information that was so detailed that she might as well have been watching a movie of the person's life from birth to death, there for her to access with perfect clarity, even in choosing a moment in time to look at as if using the search engine of a computer.

Baba Vanga held a connection to beings in another world, or dimension, or plane of existence which provided her with information, and so did the biblical Enoch, though his experiences included traveling physically or psychically to the place where these beings lived, which may have been an outpost.

Enoch's otherworldly experiences were often classed as "visions," and in Laurence's translation, one of these *visions* invited Enoch to visit the heavens. The experience was quite bizarre:

"A vision thus appeared to me. Behold, in that vision, clouds and a mist invited me. Agitated stars, and flashes of lightning impelled and pressed me forwards, while winds in the vision assisted my flight, accelerating my progress. They elevated me aloft to heaven. I proceeded until I arrived at a wall built with stones of crystal. A vibrating flame surrounded it which began to strike me with terror."

The footnote gave alternate wording from another source. The clouds and mist were two different entities, each inviting him on a journey. *Agitated*

stars was also written as "the running of the stars." This could mean anything from meteors to UFOs, to watching stars through a spaceship window moving past as one watches the landscape zoom past while traveling down a highway.

Lightning and wind propelled him aloft, both of which could denote the propulsion system on an aircraft or rocket ship and the speed which creates wind. Anyone who's ever ridden a roller coaster or motorcycle can attest that regardless of actual wind, one experiences the sensation of heavy winds whipping at them as they speed down the road or rails.

Enoch ascended to heaven which, as previously noted, is an archaic word to denote the sky or the cosmos, and what he encountered at the destination was astonishing: a crystalline wall surrounded by a flame or forcefield.

Enoch passed through this forcefield and entered a "spacious habitation" which was also built of crystalline stones. The walls and floor "were formed with stones of crystal," suggesting that the entire room was encased in transparent stones which would be dizzyingly optical. The roof may have been transparent like a window as well, because in it or through it he could see the sky:

"Its roof had the appearance of agitated stars and flashes of lightning, and among them were cherubim of fire in a stormy sky."

This could refer to a transparent roof in a moving ship where the stars appear to be moving, though in reality it is the ship that is moving. Enoch was utterly terrified because everything was so alien and bizarre. Even the "stormy sky" had an alternate translation — *water:*

"In a stormy sky" versus "Their heaven was water"

There's a radical difference between sky and water, so what happened? Did a translator not believe that it could be water so he changed it to the more logical sky?

Water could denote protected underwater dwellings whose sky was the ocean, although he did not mention fish and all other references point to the sky.

The room was "hot as fire and cold as ice" at the same time and nothing he saw gave any trace of delight or life. Doorways blazed as if on fire or with

a vibrating flame, and the very floor seemed to be on fire.

A second habitation was even bigger than the first, with a "vibrating flame" at every entrance. The splendor of it all was indescribable in the words that Enoch knew. Rivers of flaming fire flowed from beneath an exalted throne whose appearance was like frost, and whose circumference glowed like the orb of a brilliant sun.

On the throne sat a being very different from the Watchers. No mortal or angel could look at this entity directly. A flaming fire surrounded this being, preventing anyone from getting too close. Even his robe shone brighter than the sun. Enoch's face was protected with a veil, perhaps in the same sense that we need sunglasses to protect our eyes when looking at the sun.

The entity spoke to Enoch and gave him a message to take back to the rebel Watchers. This message began with a series of rhetorical questions: Why have you forsaken heaven which endures forever, to lay with women? Why have you defiled yourselves with the daughters of men? Why have you taken wives? And why have you acted like the sons of Earth and "begotten an impious offspring?"

Impious offspring was alternately interpreted as "giants," giving the question two very different meanings with *impious* referring to "not religious" or "lacking reverence for God." This appears to be one of those word-swaps that power brokers utilized to convert literal history into a generic parable: *impious offspring* versus *giant offspring*.

The entity explained that human men were given wives in order to procreate because humans perish and die, but that because the Watchers were immortal, eternal, and not subject to death, they did not need to procreate.

Think about the implications for a moment. If our doctors discovered the secret to immortality, allowing each and every human to live forever, or at the least for hundreds of years instead of just decades, what would it do to our planet? Could Earth sustain us in perpetuity?

The answer is No. Even today, poverty and hunger grip humans all around the world, and our numbers keep growing. We've estimated that in the year 1804, the population of Earth reached one billion people.

By 1927, that number had doubled. By 1974, Earth's population had doubled again, and it is expected to double yet again by the year 2024.

On average, we add a billion people to the world every 13 years. The number fluctuates and future models vary as to how many will be added to our population in the decades to come. The point is that our numbers keep

growing but Earth remains the same. Its size does not increase. Its resources do not increase, and many are not renewable. Once used up, they are gone.

Power brokers love to hide the truth by saying that in this country or that country the population is decreasing. This just deflects our concern away from the true numbers by creating a different narrative.

Earth cannot sustain an ever-increasing population without end no matter how many people you shift from one country to another, so imagine what would happen if we stopped dying off? If humans want to live forever, without death, then we'd need to calculate an optimal population and limit ourselves to that population which means — zero population growth.

This might also have been the great sin committed by the immortal Watchers — the desire to produce children. Earth wasn't meant for them, it was meant for humans. If sex was the only motivation, they could easily have engaged in that act without procreating, so they must have wanted to experience what it was like to become physical parents.

In watching us, they witnessed the love of a mother for her newborn child. They watched as our children grew up and experienced the world for the first time, laughing, playing, reaching out in wonder, and loving their parents unconditionally.

We struggle over the concept of population control, knowing in our minds that if we don't control it everyone on Earth will perish, yet at the same time condemning population control while treating procreation as a basic human right, as a basic human *imperative*. How dare we limit the number of children allowed to a couple?

Western cultures were incensed when China instituted a one-child policy and its implementation triggered a host of unpopular issues such as sex selection, sterilization, and unequal enforcement. Do you really believe that power brokers will subject themselves to the same laws as their constituents? Of course not — not in China, or the United States, or anywhere.

The Bible told us to go forth and multiply, to be fruitful and replenish the Earth. That's easy to say with a population of just a few people, two if you believe that Adam and Eve were the only humans. It was easy to say to Noah after the flood with the world's population so diminished. But it does *not* hold true today.

Perhaps extraterrestrials struggled with the same conflict, especially with such advanced life-extending sciences that their people were considered immortal.

Or perhaps they had already inserted their seed within us and humans were already a hybrid race, one which they were studying. Or perhaps, as the Bible in its current form teaches, we were created, manufactured in some way, genetically produced by some method to create a race that didn't exist before.

If we truly are an experimental race "created" by these entities, then any clandestine interaction with us, especially that of producing children, would spoil whatever outcome they are working toward.

And if, as some UFO researchers believe, they are currently working on another hybrid race, particularly with the purpose of surviving on a different planet, this would need to be delicately handled and not as some random seed dropped hither and yon into the human population. We can only speculate based on the clues we've been given.

One thing is certain — they were physically able to procreate with us which proves that they are biological entities similar to us, and not robotic or incorporeal life forms. Even if they used cloning technology to keep themselves young, the end result would still be a physical flesh-and-blood existence.

This was not the case for all of the entities witnessed by Enoch, however. He saw "the appearance of a burning fire" which had the ability to assume the likeness of man. Was this another race unto itself? Was this the true god-race?

Throughout history, there've been accounts of entities that don't appear to be made of flesh and blood, but rather of fire or light. Belief in such entities is widespread in the Arab world in a parallel history to that of the Watchers. Hughes' 1896 *Dictionary of Islam* listed these beings under the classification of genii or jinn — a race of beings described in the Koran.

Several classes of genii exist, similar to the concept of holy angels who followed orders, versus fallen angels who did not. They are known as jinn, jānn, shaitāins (devils), ifrits (being malicious giants or powerful evil geniuses), and marids — the latter being the most powerful of the evil geniuses. The jānn were already in existence when Adam and Eve came into being, predating the biblical couple by at least two thousand years. They were created of "a smokeless fire."

The jinn are a species of aerial beings with transparent bodies which can assume other forms. Subclasses included narahs, the evil deves, and the good piris. The pre-Adamite jinn or jānn were governed by a series of giant kings

known as Suleimans, or Solomons, including Solomon of the Bible.

Jinn and jānn are sometimes used interchangeably, and sometimes classed as separate beings much like the discrepancy between holy and fallen angels who were actually the same species. The reference to transparent or translucent is one that we've seen before in the "crystal clear" Tahennu of Africa, the "pellucid as crystal" genii of China, and in beings witnessed by the biblical Enoch, along with modern experiencer Whitley Strieber, and by Airman Charles James Hall, the latter two having published multiple books on their own personal experiences.

Eons before the creation of Adam and Eve, the jinn inhabited Earth as we do, covering land and sea, plains and mountains, and the favors of God were multiplied upon them.

Think about that for a moment. The jinn populated Earth with a vast and vibrant civilization, advanced enough to be capable of flight, *before* humans ever came onto the scene.

They built cities, instituted a government, as well as religion, prophecy, and laws, but then they transgressed and offended. They opposed their prophets and caused wickedness to abound on Earth until God sent an army of angels against them, imprisoning some, and exiling others to islands.

The transgressors included Azazīl — a name nearly identical to the biblical Azazel — the very leader of the rebel Watchers. Azazīl was made prisoner and a slaughter was made among them. This allegedly predated the biblical fallen angels. The biblical Azazel's history is detailed in Bergen's 2014 *Age of Giants*. His name existed in early bibles but has since been *replaced* with the word "scapegoat" and "demon" in all but a few. In other words, we are changing the Bible one word at a time, and in doing so, we are replacing historical narratives with generic parables.

Azazel's exploits were told in the Book of Enoch, being one of the rebels who shared forbidden knowledge with humans. He taught men how to make swords, knives, shields, and coats of mail. He taught women "the art of deception" through cosmetics and jewelry, how to ornament their bodies, paint their faces, and dye their hair. He taught metallurgy in general, both for jewelry and weaponry.

His Arabian counterpart, Azazīl, grew up among the angels, became learned in their knowledge, and assumed a role of leadership. He ruled over "the lowest heaven" and was sent to Earth as a governor, where he served for an extended period until being recalled back to heaven. His nickname was

"peacock" and he was created of fire or light like the other angels, as opposed to being created of earth like the biblical Adam.

He took part in the rebellion after which God transformed him into a shaitān. The Christian parallel is that of rebel Watchers who were called satans after the fall, after the name of their leader Satanail.

After the jinn rebelled on Earth, they were driven to the islands and mountains of Earth by a troop of avenging angels sent by God. In spite of having life spans counted in centuries, they were not immortal:

"Many of them [were] killed by shooting stars hurled at them from heaven… Many [were] also killed by other jinn, and some even by men."

Again we have a theme where factions of Gentry disagreed until one disobeyed orders which started a war among them. Aerial weapons were used against the rebels, who were driven into hiding on Earth.

Their physique on Earth was a mix of flesh and blood and of the fire from which they were created. This fire circulated in their veins so that when injured, fire issued from the wound. What was the nature of this fire? Was it a glow that spurted forth as we depict in our science fiction?

Being shape-shifters, they could take any form including that of animals, and they had the power of invisibility. They could appear and disappear at will, and pass through solid walls just like extraterrestrials do today. The Tuatha dé Danann deities who physically lived in Ireland during the Bronze Age also had that ability, as did the Greek gods. *Shape-shifting* is another way of saying screen memory — they might not have actually changed form but rather, altered our perception of what we were seeing.

Some jinn were associated with land, some with the sea, and others were aerial beings, identities which match the classifications of ancient Greek gods. Like the Greek deities, each of the jinn may have presided over a specific location as its guardian, such as a waterfall or lake, a segment of forest, a mountain, or a field. There were hundreds of thousands of jinn.

This may have been similar to specialists such as a forester, botanist, oceanographer, dendrologist, hydrologist, zoologist, and so forth, with each in charge of studying and preserving his segment of nature — just as we'd send to another planet if we had the ability.

The jinn were peaceable. They ate, drank, and propagated their species, "sometimes in conjunction with human beings." These hybrid children shared

the nature of both parents. When they took human form sometimes they were giants, and sometimes ordinary human-size.

Prior to the birth of Jesus, they had access to all seven heavens, after which they were excluded from three. Once Mohammad came into being, they were forbidden access to the remaining four, though they still held access to the lowest heaven which appeared to have been a distinct region.

Milne's 1817 *Indo-Chinese Gleaner* said that the Buddhists of Ceylon once numbered the heavens at 26, while the Buddhists in China believed in 36 heavens, or 36 Orders of Heavens.

As with Christianity, religion plays into it. Watchers who followed orders were called *holy angels*, while Watchers who rebelled and committed mutiny against their superiors were called *fallen angels*, demons, or satans. A similar distinction was made for the jinn.

Currently their status is similar to that of the fairies of Ireland, an unseen race of beings who engage in mischievous acts against mankind with an occasional act of kindness or generosity thrown in for good measure. Bergen's 2019 *Fairies of Ireland* showed us the truth of these physical, flesh-and-blood Nordic aliens and how literal history was transformed into a mythology vastly different from reality because pagan worship stood in the way of Christianity.

Meanwhile on the other side of the world, a subclass of jinn known as ghūls had cannibalistic tendencies, just like the giants who once terrorized Earth and which the benevolent fairies of Ireland were tasked with evicting. A subclass called silā or silāt made their home in forests, and when humans happened by we were "captured" and made to dance, just as the fairies of Ireland were said to do.

There are so many similarities in narrative that clearly, all of these seemingly disconnected legends are telling the same story from different perspectives.

One form of shaitāns was "the offspring of human beings and jinn, who eat men." This is identical to the biblical narrative, and to the story told in the Enochic Pentateuch where hybrid children of Watchers and humans became giant cannibals who terrorized us, and thus needed to be eliminated — an endeavor that turned out to be no easy task.

The rebel Watchers paid a severe price in reprisals for creating such a mess — and it cost them dearly. Their superiors wanted to make sure that nothing like it ever happened again, whether here, or on another planet.

It's clear that Enoch's encounter with an entity whose form resembled burning fire had its counterpart in the parallel legends of the jinn, in addition to corroborating their activities on Earth.

Enoch said: "They raised me up to a certain place where there was the appearance of a burning fire, and when they pleased, they assumed the likeness of men."

These Otherworld beings carried Enoch all around the planet, taking him to various streams, and mountains, to northern snows, and all four corners of the Earth. He saw a "river of fire which flowed like water" which suggests an erupting volcano.

He saw these regions from a "lofty place" where the winds blew, and he saw "the winds which support the clouds." This suggests a spaceship. Enoch was introduced to several "angels who watch" and he named them, including Michael and Gabriel.

While up in the heavens, Enoch saw gates which opened in order to allow the "stars of heaven" to pass through. As we've already seen, Enoch's "stars" usually referred to specific Watchers or to the ships which they piloted, but now he watched these "stars" pass through gateways.

A big "heavenly gate" would open, and then a second smaller gate within it through which the "stars" passed and proceeded towards the west. Three of these double gates existed in the north, south, east, and west. Was he describing small ships exiting from motherships? Or ships passing through a wormhole?

Enoch was shown apocalyptic visions of the end of the world, along with the fate of mankind afterwards:

"In those days shall the elect and holy race descend from the upper heavens, and their seed shall then be with the sons of men."

These extraterrestrial beings will come down out of the sky just as they did thousands of years ago, but this time as judges rather than teachers, perhaps in preparation to evacuate us from Earth. The "face of heaven" and "the face of the Earth" will be changed, along with the mysterious *new heavens* and *new Earth* as depicted in the biblical Book of Revelation. This is echoed in the Norse and Native American traditions as well, and it refers to a systemwide disaster in our solar system.

But somewhere in the cosmos, "countless habitations" are being

prepared, each with its own conditions, and every human, dead or alive, shall be judged according to his deeds and dealt with accordingly.

Bergen's 2019 *Forbidden Islands of the Gods* shows how we will be given "new bodies" for this transition, and that these "bodies" are physical. Nordic aliens have been using this technology for thousands of years, that of transforming us physically, whether it means moving our psyches into new bodies or some other method as shown in Bergen's 2019 *Fairies of Ireland* in which they had perfected the art of human cloning. The Hindu Mahabharata said this as well, that an ordinary man can be transformed into a superhuman being like the gods of ancient Greece.

The Son of Man whose countenance resembles that of man will take part in the End of Days events, as will the Ancient of Days whose hair is like white wool.

Wicked kings will be cast from their thrones, these kings who assemble in temples to worship "the gods whom they have formed with their own hands."

Is this a reference to idols? Or is it a reference to men who manipulate the truth in order to gain power, thereby subverting religions based on false gods or false teachings?

When the Elect One appears, "every secret of intellectual wisdom shall proceed from his mouth." At the same time, the mountains shall "skip like rams," the hills shall "leap like young sheep," and "the righteous" shall become angels in heaven. The "face of the Earth" will be changed in preparation for these elect — the virtuous human beings — to live upon.

Bergen's 2019 *Star People of the Americas* showed how the gods terraformed planet Earth to make it habitable again after the flood. They may do so again after the next Armageddon, first plucking us up into their starships and then sending us back down when it's ready.

According to Native American mythology, our current period is called Earthquake Sun because it will end in a series of earthquakes. Mountains and hills that skip like rams and leap like sheep is certainly another way of describing earthquakes.

At the End of Days, men will not be saved by gold and silver, nor will they have the power "to secure themselves, and to fly." Whether this means to "fly" literally as if in an airplane, or to "fly" as in *flee*, we can only guess.

It is not clear whether Enoch's vision was a reference to the great flood that Noah survived, or to the End of Days which hasn't arrived yet, because it

was followed by a great flood in which all of the waters on and under the Earth were mixed with all of the waters in the heavens to completely obliterate every living thing. Either way, it demonstrates what we can expect upon the overt return of these beings — *disaster relief*.

The Book of Daniel in the 1820 *Douay-Rheims Bible* described a vision in which Daniel saw a destructive "beast" with "great iron teeth" and "ten horns." This beast used its teeth to break things into pieces and whatever remained, it trod down with its feet. Three of the "horns" withdrew to make room for an additional "horn," and in this little horn were the "eyes of a man" and a "mouth speaking great things."

Think about this for a moment. Excavator attachments include clamshell buckets hinged like jaws with giant metal teeth. Military vehicles include tanks equipped with protruding guns which literally roll right over everything in their path. Motorized vehicles of any kind did not exist in biblical days unless piloted by otherworldly beings, and the best description an ordinary man could give for a gun barrel would as the horn of an animal.

We also have phones and computers which project our faces in real time to people a thousand miles away, so a vehicle could just as easily project a man's face at the end of a "horn" through a view screen. Is it possible that Daniel prophesied construction or military equipment such as we use today?

This "beast" was one of four, each representing a kingdom on Earth, and it was the most powerful of the four. The first was represented by a lioness with the wings of an eagle, which had the heart of a man. The second was as a bear which devoured much flesh. The third kingdom was represented by a four-headed leopard with wings. The fourth kingdom was simply a destroyer with no particular emblem.

These words were written centuries before the current divisions of the world. The United States which is represented by a bald eagle, didn't exist. Russia, whose national animal is a brown bear, didn't exist. The United States declared independence from England, whose national animal is a lion, so one could surmise that a lion with the wings of an eagle represents the United States. The United States and Russia would surely be two of the four primary kingdoms or superpowers on Earth if this prophecy took place today.

India, whose emblem is four Asiatic lions standing back-to-back has the closest emblem to a four-headed leopard. Alternately, four countries whose emblem is a leopard could denote the four-headed leopard, which currently include Pakistan, Rwanda, Congo, Malawi, and Somalia, none of which are

superpowers.

Others include China, whose emblem is a dragon, though a dragon isn't named as one of the four kingdoms. The European Union is nowhere near superpower status in spite of representing several countries. North Korea, which is represented by a winged horse or a Siberian tiger, has aspirations. The Islamic State (known as ISIS or ISIL) has emerged on the world scene with the goal of becoming a superpower, and its symbol is a solid black flag. A unified Middle East would be a power to contend with.

The fourth kingdom was a destroyer who "made war against the saints, and prevailed over them." This kingdom would be greater than all other kingdoms and it would "devour the whole Earth, and shall tread it down, and break it into pieces." This kingdom would go to war against the "saints of the Most High" and it would attempt to change the laws. This is the prophecy as it came down to us centuries ago.

Immediately after describing the strange, horned beast, he spoke of a throne being set up for the Ancient of Days whose "garment was white as snow, and the hair of his head like clean wool." His "throne" had wheels like burning fire, and the throne itself resembled flames of fire.

By this time the fourth beast had been destroyed and "one like the Son of Man came with the clouds of heaven." To this man who came down out of the sky, the Ancient of Days gave power, glory, and a kingdom. This king would rule over every country on Earth, every tribe, and every people no matter the language spoken.

Daniel is a book in the Old Testament which demonstrates that many biblical references exist to one or more apocalyptic events. Some scholars equate Daniel's vision with historical events which have already occurred, although it reads like the Book of Revelation relating to end times which have not yet taken place.

Extraterrestrials came down to Earth after a great flood to help us rebuild, and this period was known as the Golden Age, so in essence we have at least two endings: that which Noah lived through, and an ending which is yet to come.

Enoch experienced an End of Days vision so terrifying that his "loins were bowed down and loosened" and he fell down on his face. He was "incapable of enduring this vision of violence, its agitation, and the concussion of heaven." But he also saw the paradise to follow.

The narrative then changed to the voice of Noah instead of Enoch, when

Earth began to shake violently and Noah was distressed, afraid that he would perish, and he asked his great-grandfather Enoch what was happening.

Enoch, in turn, took the question to the Lord of Spirits who explained that Earth would perish, along with all of the people who lived on it, but that Noah and his family would be preserved.

Whether they actually caused the flood, or were just aware of worldwide disasters that were destined to happen, the end result was a clean slate for mankind to begin anew, minus most of the evil people and bloodthirsty giants.

However, not all humans, and not all giants, were destroyed as we are often led to believe. All around the world come stories of survivors who rode out the devastation, hence both humans and giants went forth to repopulate the world, but all around the world, these god-like beings whose description matches the Nordic aliens under many different names, battled with giants and eliminated them — a feat that mankind could not have achieved without extraterrestrial help.

Perhaps these beings are not as omnipotent as one might believe, or they'd have been able to eliminate the giants and avoid the great Deluge altogether. Neither was the case.

If humans possessed the ability to travel to another star system where an early version of man existed on an Earth-like planet, we might seem all-powerful to the prehistoric humanoids, but in reality, we are not all-powerful.

There may well be a supreme deity who oversees Earth, humans, the Watchers, the universe, and every planet and life form within it, but that doesn't mean that an omnipotent being is going to step in and "fix" every mess that we, or the Watchers, make. Else what would the purpose of life be? That is the very definition of Free Will. We make choices, and we live with the consequences of those choices. We take responsibility and ownership for those choices, just as the rebel Watchers did.

We don't know how the Raptured people will be chosen, or if even all of them will be Christians. Nor do we know if this Rapture is limited to a single evacuation event, or many, each targeting a different religious or ethnic or regional group. Baba Vanga called it a migration, and this concept of surviving the End of Days plays across all religions, not just Christianity.

What we do know is that two people will be in a bed, and only one will be Raptured. Two will be working in a field, but only one of them Raptured. Two will be grinding together, but only one will be Raptured.

Not only does this suggest that ordinary working folks will be relocated to a New Earth, it also begs the question: Who will be chosen? If you were going to choose from among all of Earth's people, what would be your criteria?

None of us can know the inscrutable decisions of those we call gods. All we can do is trust that their presence in our future will be as it was in our past — benevolent, helpful, uplifting — as this *Nordic Aliens* series has shown.

In the meantime, live your life in such a way that you would be chosen, because all things are possible for those who believe.

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— Earth's Extraterrestrial History —

This Human is asking for your help! If you believe in Earth's extraterrestrial history, spread the word about the *Nordic Aliens* series. Knowledge is power! The more folks who know about our extraterrestrial past, the better equipped we will all be when disclosure happens.

And please… if you found this book informative, leave a review on the site where the book was purchased. Big time brownie points for sharing your opinion! It matters.

Be the first to know when the next extraterrestrial book is available, join the mailing list from the Lars Bergen website: www.larsbergen.com

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Lars Bergen: Through the Wormhole series

Sharon Delarose: Alien Nightmares

Through the Wormhole series: Ancient Aliens of the Bronze Age

1. Ancient Aliens and the Lost Islands (2013)
2. Ancient Aliens and the Age of Giants (2014)

3. Nordic Aliens and the Fairies of Ireland (2019)
4. Nordic Aliens and the Greek Gods (2019)
5. Nordic Aliens and the Legend of the Four Cities (2019)
6. Nordic Aliens and the Amazon Queens (2019)
7. Nordic Aliens and the Lost Kingdoms of the Americas (2019)
8. Nordic Aliens and the Star People of the Americas (2019)
9. Nordic Aliens and the Moon-Eyed People (2019)
10. Nordic Aliens and the Forbidden Islands of the Gods (2019)
11. Nordic Aliens and the Greek Gods of Africa (2019)

Alien Nightmares: The Diaries of Experiencer Sharon Delarose

1. Alien Nightmares: Screen Memories of UFO Alien Abductions (2012)

Appendix

Referencing Other Books in the Series

The *Nordic Aliens* series fills several volumes, each focused on a specific segment of Nordic alien history though the history of the Nordics is all interrelated. For that reason you'll see references within each book to other books in the series, just as you would for any other source.

Archaic & Variant Spellings

For quotes from old texts such as the 1850 *Wycliffe Bible*, spelling was modernized into readable English, based primarily on Bradley's 1891 *Middle-English Dictionary*. For example:

- "Heuens were openyd" to "heavens were opened"
- "fyre inwlappynge" to "fire enveloping"
- "schynynge" to "shining"
- "antient" to "ancient"

Also, many words and names were anciently given under several variant spellings, and to avoid confusion a single spelling was chosen for each and used as consistently as possible throughout the series.

Danann vs. Danaan

The majority of texts use the spelling *Danann* for the Tuatha dé Danann gods of Ireland and *Danaan* for the descendants of the god Danaus and his great-great granddaughter Danaë of Greece so this is not a typo, though some historians do interchange them. By using the spellings Danann and Danaan, you'll know which grouping of gods is referred to.

The Gentry

Ancient extraterrestrial humanoids and their descendants were known under different names around the world just as the Nordic aliens today are known under many names.

In order to be consistent throughout this series when referring to these

Otherworld beings, we've chosen to call them the Gentry, being one of the ancient names they were known by in Ireland. Otherworlder is also used.

Calling them Celestials or Star People does not accurately portray those who were born on Earth and who may not have ever traveled to the stars. Not all were Enlightened, or Ancient, or Immortal, or Guardians, or Teachers, or any of a number of potential names to refer to these people as a whole.

Though Gentry today denotes nobility, anciently it referred to gentle people, enchanted people, and the flesh-and-blood fairies of Ireland who came down from the stars to become our benefactors. They built schools, invented alphabets, and instituted a system of laws. Their technology far surpassed that of our own today, and they protected us from giants.

They traveled the world in transcontinental ships and flying machines; they could erase selected portions of a person's memories just as extraterrestrials do today, and they achieved the science of humanoid cloning.

From them we have legends of undersea cities, amphibious UFOs that plunged into the ocean, and a detailed account of mermaids as explored in Bergen's 2019 *Fairies of Ireland*. Mermaids are not as depicted today. The truth is logical.

Roman vs. Greek Gods

Lest the reader be confused over references to Greek gods in which individual Roman gods are named, we submit the following:

The Romans loved to puff themselves out and take credit for cities and monuments which they did not build, and inventions which they did not create. They absorbed native gods and converted them into Roman gods in a manner similar to early Christians who absorbed native gods by merging their names and activities with Christian saints so that the saints were credited with the deeds of pagan gods. This Christian merging is exposed in Bergen's 2019 *Fairies of Ireland*.

Roman historians convoluted the identities and genealogies of several regional and Greek gods, sometimes renaming or otherwise claiming these gods as their own. Thus we find the Greek Zeus and Roman Jupiter, or Greek Poseidon and Roman Neptune being credited with the same deeds or fathering the same children, with their legends so intertwined that it's impossible to know which god was meant or whether the god should be considered Greek, Roman, or indigenous to some locality but later absorbed

into the better-known pantheons.

The trouble is that Greek and Roman gods are no longer worshipped. These are "dead" religions whose gods have been erased from Earth's literal history and disregarded as mere fairytales. We treat them as fictional characters which allows historians to skip the in-depth analysis required to create a true genealogy. Treating the gods as fictional characters also allows scholars to rewrite their stories, converting literal history into generic parables for teaching, or spicing it up for entertainment, and swapping out names so that the legends become contemporary with the times, all of which changes history to suit whatever the author desires to portray.

Literal truth matters once you accept these mystical beings as a distinct species who came down from the cosmos to live among mankind as teachers, builders, neighbors, and leaders. All around the world we have legends of ancient gods, whether Greek or Roman or Irish or Chinese or Hindu or Sumerian or Egyptian or Native American or Mesoamerican and so many others… and by disconnecting one god from all the rest you can dismiss him as being an ordinary human and thus erase another piece of Earth's extraterrestrial history.

Several "mortals" in Greek mythology were descended from the gods but in using the term "mortal" meaning subject to death, we deny this divine lineage. Mortal has come to mean "human being" as opposed to a divine being who is not immortal but still a part of the extraterrestrial family tree.

Heracles' mother Alcmene was referred to as a "mortal" woman and yet her father Electryon was the son of Perseus, who was the son of the Greek god Zeus by the goddess Danaë. Her mother Anaxo also descended from Zeus, and thus Alcmene carried the bloodline of the gods on both sides of her family tree. Sometimes a person was considered "Earth-born" and thus mortal, simply referring to a descendant of the gods who was born on Earth.

The Greek gods long predated the Roman gods originating in the Minoan and Mycenaean ages of Greece, if not long before under different names such as the goddess Dana of Celtic Ireland as being akin to the Greek goddess Danaë. Did they represent the same person? Some scholars believe so. Archeology dates the Tuatha dé Danann gods of Ireland to 5620 B.C., according to *Fairies of Ireland*.

Celtic deities can be linked to Hindu and Greek deities, while Greek deities can be linked to Hindu and Mesoamerican deities, as shown in this *Nordic Aliens* series. This was a worldwide event, the arrival of gods from

the sky who traveled the world. Bergen's 2019 *Lost Kingdoms of the Americas* shows Celtic gods traveling to South America, as well as Celtic and Greek gods populating North America.

The Roman god Neptune and his sons Albion and Bergion were known in the British Isles, according to *Fairies of Ireland*, and the Isle of Britain was ruled by the giant Albion who gave the island his name. *Fairies of Ireland* noted that the Milesian invaders of Ireland sacrificed to the god Neptunus, and that a giant Fomorian named Neptur took part in a great battle. These battles marked the end of the reign of the benevolent Tuatha dé Danann gods of Ireland.

Albion was a son of Neptune by Amphitrite, who is also named as the wife of the Greek god Poseidon showing that Neptune and Poseidon were one and the same as is often portrayed, or at least from the same family tree. That makes Albion a cousin of Heracles, whose grandson Abaris was well-known throughout the British Isles and to Greek gods including Apollo. The god Belus was anciently worshipped in the British Isles where he was known as the son of Neptune, just like the Greek god Belus, son of Poseidon.

In these battles of the Greek gods which took place in the British Isles and mainland Europe long before the Roman Era, Heracles "prayed to Jupiter" showing that Jupiter belonged to the pantheon of Greek gods and not some separate and unrelated pantheon of Roman gods.

Smith's 1873 *Dictionary of Greek and Roman Biography and Mythology* named Poseidon as the father of Albion and Bergion, showing how convoluted the genealogies of the gods became with names being swapped out such as Neptune for Poseidon, and Jupiter for Zeus.

Neptune's timeline in the British Isles could date back to 6500 B.C. based on the radiocarbon dating of Irish ruins along with marine archeology. Britain under the name Albion appears to have still existed around 1200 B.C., and the name may have continued for centuries beyond according to some sources.

Ancient dating in old Celtic texts was tampered with by monks attempting to match Celtic history with biblical history, so definitive dates do not exist. Either way, Albion and his father Neptune long predated the Romans, and their legends are entwined with several Greek gods which places them in the Greek pantheon of deities prior to that of the Romans.

Jupiter is another Roman god whose identity has been confounded with that of a Greek god, in this case Zeus. *Fairies of Ireland* tells the story of

Elara, a woman who died giving birth to the giant child of either Jupiter or Zeus; along with a legend of Heracles praying to Jupiter in spite of being the son of Zeus.

The Telchines were another family whose history was convoluted with the god Jupiter in spite of long predating the Romans. Smith's 1904 *Classical Dictionary* identified the Telchines as children of Thalatta (or Thalassa, the sea) from the Greek island of Crete, whose legends date back to the elder Greek gods such as Helios regarding the origin of the Greek island of Rhodes, which took its name Rhodos from the daughter of Poseidon or Oceanus.

Poseidon wedded a sister of the Telchines and begat Rhodos, and yet these same Telchines suffered the wrath of the Roman god Jupiter as well as the Greek Danaides goddesses, while the son of a Telchine feared war with Zeus according to Clark's 1877 *Journal of Philology*. Clearly by Jupiter was meant Zeus.

Arrowsmith's 1831 *Compendium of Ancient Geography* named the Eteocretes as Crete's earliest inhabitants. They were governed by the Minoan king Minos, son of Zeus, and several historians linked the indigenous Eteocretes to the Telchines, according Anthon's 1872 *Classical Dictionary*.

Bacchus was another of those convoluted gods usurped by the Romans, except that the original Greek deity appears to have been Iacchus, and yet Bacchus is associated with the Greek god Dionysus. Even the classical Greek dictionaries don't know what to make of the personage of Iacchus, whether he was Bacchus, or the son of Bacchus, or the son of Zeus, or just a word that people shouted during the Bacchanal festivals.

Pausanias described a temple in Athens which honored the Greek goddess Demeter, her daughter, and Iacchus, while Plutarch treated him as a person as well. Iacchus was honored during the Eleusinian Mysteries, his statue being carried from the temple of Demeter to Eleusis in a boisterous procession of the initiated.

The Eleusinian Mysteries date back to the Mycenaean period of Greece, long predating Rome, though the Romans would have transformed the celebration to include their own twisted fetishes.

And of course the Romanization of history began in Italy. Lemprière's 1831 *Classical Dictionary* lists Dicaea as a town in Thrace (Greece), and Dicaeus as an Athenian Greek "who was supernaturally apprised of the defeat of the Persians in Greece." Smith's 1873 *Dictionary* names Dicaeus as a son

of the Greek god Poseidon, from which the town of Dicaea derived its name.

Lockman's 1745 *Travels Through Italy* names the builders of the Italian seaport town of Dicearchia as Heracles son of the Greek god Zeus, and Diceus son of the Roman god Neptune, along with other ancient Greeks, again mixing Greek and Roman gods as attributed in ancient histories. He should have named Poseidon and not Neptune. Several Greek gods appeared in Italy long before the Romans ever existed, in addition to Italy being a stopover for the Greek Argonauts, some of which descended from the Greek gods.

Heracles helped to build a city in Italy; Daedalus, who built the Minoan Labyrinth in Crete, also built Apollo's Temple in Italy; and refugees from the Greek island of Euboea resettled in Italy where they founded the city of Cumae after the burning of Troy. King Telamon of Greece, who was the grandson of Zeus, founded the Italian city of Telamon on his return from the Argonaut expedition dated somewhere between 2200 and 1800 B.C. Heracles was his good friend.

Dicearchia was renamed Pozzuoli by the Romans and sadly, the coast which encompassed Pozzuoli, Baia, Bauli, and Cumae was called Happy Country until the Romans moved in and then volcanos took their toll, after which it was denominated the Land of Labor, according to Coghlan's 1857 *Handbook for Travelers in Italy*. Where it had once been the most extraordinary country in the world noted for its astonishing fertility, healing mineral waters, mild and temperate climate, and celebrated by the fables of antiquity being the very seat of "pagan superstition," the Romans became the last peoples to enjoy its fruits.

They covered the countryside with sumptuous houses, villas, and buildings, but then the prosperity of Pozzuoli fell with the prosperity of the Roman Empire. This beautiful district became desolate and uncultivated, the air unhealthy and pernicious.

These are just a few of many instances which show that the Greek gods and their descendants physically existed in Italy prior to the rise of the Roman Empire, so they may have been the "indigenous" gods of Italy.

Ramsay's 1851 *Manual of Roman Antiquities* asserted that the Romans were formed by a coalition of at least three distinct races: Latins, Sabines, and Etruscans, with the Latins being a compound race of Pelasgians grafted upon an earlier Italian peoples. No matter how you trace his lineage, their namesake Latinus was born of the Greek gods, while Pelasgians refer to

ancient Greeks.

Bergen's 2019 *Legend of the Four Cities* explored the ancient history of Etruria and the disagreement among scholars as to whether the Etruscan peoples emigrated from Greek Anatolia or were fully native to Italy. The Pelasgians were named as potential Etrurians, and individual Etruscan cities gave their own origins as being Greek, especially among the confederation of the Twelve Cities of Etruria, some of which were founded by Greek gods.

Ramsay analyzed the origin of the primary Roman gods, including Apollo whose worship in Rome was not introduced until a comparatively late period. Apollo was an Etruscan god under the name Aplu and as such, he could have originated from the Greek Apollo.

Ramsay suggested that as the Romans became acquainted with the colonists of southern Italy and extended their conquests beyond the Ionian Sea, they found several Greek divinities bearing a marked resemblance in both name and attributes to their own, as might be expected from the Pelasgian element found in both nations.

Hence, every Greek god was identified with an existing member of the Roman pantheon even where the resemblance was very slight or even nonexistent, and the genealogy, history, and adventures of one were transferred to the other.

The Romans usurped Greek gods and changed many of their names, just as early Christianity "absorbed" pagan religions along with their prominent deities as shown throughout this *Nordic Aliens* series. In the latter case, Christians kept the name of the original deity and repurposed it. Is this why there were so many gods named Jupiter? Did his name get attached to those of other gods?

The 1827 *Classical Manual* listed the Roman god Jupiter-Ammon as the god of the Garamantians, being a people of Africa descended from the Greek god Apollo, and of King Minos of Crete who was the grandson of Zeus, and yet Garamantis, being the granddaughter of Apollo and namesake of the Garamantes people, supposedly begat children with the Roman god Jupiter-Ammon, showing another error of names.

Hera, the wife of Zeus, was also known under the surname Ammonia by which she was worshipped in Elis, Greece, but it was also a surname of Juno, the Roman equivalent of Hera.

Smith's 1873 *Dictionary of Greek and Roman Biography and Mythology* lists Ammon as an Ethiopian or Libyan divinity as if this denoted a

disconnected local god, in spite of both Ethiopia and Libya being named for the Greek gods who founded them. Smith said that the true Egyptian name was Amun or Ammun but that the Greeks called him Zeus-Ammon, the Romans called him Jupiter-Ammon, and the Hebrews called him Amon.

He was also known as Amen, leading one to wonder how "Amen" came to be so Christianized. Was this a case of absorbing a pagan god into Christianity and converting his very name into a generic vote of approval at the end of every prayer?

In the Bible, Ammon was the son of Lot from which the Ammonite peoples took their name. Lot was the man who escaped the destruction of Sodom and Gomorrah just as they were being blasted. Lot entertained angels which is why he was saved, and later the Ammonites destroyed giants which was also a job given to holy angels, and to the Tuatha dé Danann gods of Ireland and other benevolent extraterrestrials around the world.

Cook's 1914 *Study in Ancient Religion* focused on Zeus with a lengthy tract on Zeus-Ammon in particular. His references to Zeus show that the many oracles and sacred places attributed to Jupiter were originally those of Zeus, including that of Zeus-Ammon to Jupiter-Ammon.

Cook said that the Greeks took delight in tracing similarities between their deities and those of the foreigners among whom they sojourned. If the Egyptian god Amen was "king of the gods" then the Greeks would associate Amen with their own Zeus.

They were more than happy to worship him under his newfound identity of Zeus-Ammon, and there were others such as Zeus-Asbystes at Cyrene, and Zeus-Thebaieus at Thebes, the latter being a possible point of origin for the "Amen-cult" as Cook described it. Smith named Meroë as the most ancient seat of worship for Ammon.

Curiously, Ammon was also known in Greece with several temples in his honor as if he were worshipped there. Scholars speculate that Thebes in Boeotia, Greece and Thebes in Egypt were somehow connected and thus the chief divinity — Ammon — would be worshipped in both locations, and indeed he was.

By the same token, the Oracle at Dodona in Greece and the Libyan Oracle at Ammon were built simultaneously with both dedicated to Zeus, and one was to be called Ammon. In the same way that Ammon or Amen-Ra became one with Zeus, and Zeus-Ammon morphed into Jupiter-Ammon upon the arrival of the Romans, this blended deity was also merged with the Punic

or Phoenician deity Ba'al-Hamman to create Zeus- or Jupiter-Hammon, according to Cook.

It was also suggested that at some remote period prior to the 5th century B.C. and possibly as far back as the 3rd millennium B.C., the concept of Zeus-Ammon traveled from Europe to Africa instead of vice versa, especially considering the many incursions of Greeks into Africa during the reign of pharaohs Rameses II, Rameses III, and Merenptah. Perhaps they were fleeing the collapsing Mycenaean Empire whose demise is dated around 1100 B.C.

There were, however, several Egyptian gods with Ammon-like names such as the creator god Amun, the primeval sky god Ami-Nu, and one or more gods named Amen, at least some of which referred to the same deity. The point being that both Zeus and Jupiter were at various times attached to the same Egyptian god so one needs to look deeper at the people surrounding a legend to place that legend in its proper era.

The legends that name Jupiter-Ammon as contemporaneous with the Libyan king Garamas, his daughter Garamantis, his grandfather King Minos of Crete, and his mother Acacallis who was the daughter of King Minos, who in turn was the grandson of Zeus, surely refer to Zeus-Ammon and not Jupiter.

The island of Meroë in Africa boasted a temple to Jupiter-Ammon or -Hammon and also worshipped a hundred other Greek gods, while Cyrenaica west of Egypt honored Jupiter-Olympius as well as Apollo, Bacchus, and Apollo's son Esculapius.

East of Cyrene was a hill consecrated to the Lycean Jupiter. All of these places were founded or populated with descendants of the Greek gods long before the Romans ever existed, so either the Romans managed to rewrite the scrolls of history to replace "Zeus" with "Jupiter," or Jupiter was a title or add-on to the names of pre-existing gods.

Another misinterpreted deity was Ceres, commonly listed as a Roman goddess though she dates back to when the Greek gods lived on Earth long before the Roman Era, and her primary legends place her on the now sunken islands of Taprobane and Panchaia in the Arabian Sea over 3,000 miles from Rome, Italy. These legends are explored in Bergen's 2019 *Forbidden Islands of the Gods*.

Schoff's 1912 translation of *The Periplus of the Erythraean Sea* referred to Panchaia as the Island of the Blest or Island Abode of Bliss, known as Pa-anch by the Egyptians in the 13th Dynasty of Egypt which dates the island as

early as the 18th century B.C.

Ceres' father Uranus was the first king of Panchaia which pinpoints this goddess to a place and time in the Arabian Sea islands long predating the Romans, and clearly within the Greek pantheon of deities.

Uranus was a primordial Greek god who with Gaia begat the Titans, Cyclopes, Giants, and others. With Vesta he begat Saturn, Pan, Rhea, and Ceres, though Ceres is elsewhere listed as a daughter of Saturn, who is also listed as the son of Roman gods Caelus and Terra who in turn, begat the Titans, Cyclopes, Giants, and so forth just like Uranus. And thus the Roman gods Caelus and Terra denote the Greek gods Uranus and Gaia, at least where the goddess Ceres is concerned.

The Panchaia legend mixes several Roman gods into this ancient narrative of the Greek gods. Booth's 1814 translation of *The Historical Library of Diodorus Siculus* in its segment on the island of Panchaia identified Ceres as the daughter of the Greek god Uranus, whose son Saturn begat Jupiter, Juno, and Neptune by his sister Rhea. Jupiter begat Proserpine with Ceres, and Minerva with Themis, mixing Greek and Roman gods.

This is one of many possible genealogies that became so convoluted after the Romans diddled with the history of the gods to suit their own purposes.

Jupiter then traveled to Babylon to be entertained by Belus, after which he erected an altar on Panchaia to the grandfather of Uranus, linking Jupiter with two Greek gods and moving his timeline back to an era in which Romans did not yet exist.

In a temple on the isle of Panchaia, a golden pillar chronicled the famous activities of the gods Uranus/Caelus or Caelum, along with Zeus/Jupiter, Saturn/Cronus, Artemis/Diana, and Apollo as written by Mercury, again mixing Roman with Greek gods with each translation naming one or the other.

However, the foreign population of the island, even those from India and Scythia, were descendants of Greeks from various regions as shown in *Forbidden Islands of the Gods*.

Cogan's 1653 translation of *Diodorus Siculus* called it the temple of Jupiter and named Caelum, Jupiter, Apollo, and Diana as the gods on the pillar, as written by Mercury in Egyptian lettering. Booth called it the temple of Jupiter-Triphylius and named these gods as Uranus (aka Caelum or heaven), Saturn, and Jupiter, as written in Panchaian lettering.

Smith's 1891 and 1904 editions of the *Classical Dictionary* said that the temple was devoted to Zeus-Triphylius and named the gods as Uranus, Cronus, and Zeus; but in his 1851 *Classical Dictionary*, Smith referred to: Jupiter (Zeus) Triphylius, Caelus (Uranus), Saturn (Cronus), and Jupiter (Zeus), naming both the Roman and Greek variants. It is doubtful that the inscriptions were bilingual or named Roman gods.

Prendeville's 1841 *Historical and Descriptive Account of the Famous Collection of Antique Gems Possessed by the Late Prince Poniatowski* added Artemis, aka Diana to the list inscribed in the temple of Triphylian-Zeus, again quoting Euhemerus. Her assistance during the ancient Greek wars against the Titans or "Earth's giant sons" was commemorated on the Panchaia pillar.

All appear to be quoting from the original author Euhemerus who lived in the 3rd century B.C., so how could there be so many differences in giving specific names as if it were considered acceptable to swap out one historical name for another? Who would have done that and why?

Smith's 1832 *Manual of Grecian Antiquities* said that feasts in honor of Ceres, surnamed "the law-giver," were first introduced by Danaus who brought them from Egypt to Peloponnesus, for which reason she is considered an Egyptian goddess, while Danaus was a Greek god.

In D'Anghera's 1812 *First Book of the Decades of the Ocean*, we read how "Ceres, the daughter of Saturnus, gathered wheat and barley (with such other corn as are now most in use among men) in Egypt, of certain grains taken out of the mud driven from the mountains of Ethiopia by the increase of the River Nilus, and left in the plain at such time as Nilus resorted again to his channel." For this, divine honor was given to Ceres who first nourished and increased these chosen seeds.

The island of Taprobane nearly touched Africa so it makes sense for this extraterrestrial goddess to have spread her teachings to Africa, Taprobane, and Panchaia. Perhaps she was forced to migrate upon the sinking of the islands.

The goddess Ceres of Taprobane was linked to Liber Pater whose identity has variously been given as the Greek gods Apollo or Bacchus. It is a title which translates as "father of liberty" and it represents freedom and equality for mankind. Smith's 1880 *Dictionary of Greek and Roman Biography and Mythology* asserts that the Italians often appended "Liber Pater" to the names of gods.

Through the Booth and Cogan translations of *Diodorus Siculus*, we learn that Ceres of Panchaia, which was either another name for Taprobane or an island nearby, was married to Jupiter, and the priests which were brought to Panchaia from the Greek island of Crete by Jupiter were themselves descended from Jupiter, in spite of worshipping their own Greek gods.

In the center of the island was a temple devoted to Zeus- or Jupiter-Triphylius, giving us so many Jupiters as to make one's head spin. Was Jupiter a title? Or did it get appended to the names of other gods? According to Smith's 1880 *Dictionary*, the name Jupiter literally meant "the heavenly father."

In Rome he had many surnames: Imperator, Victor, Invictus, Stator, Triumphator, and others, all of which adorned the many temples in his honor, but these were merely descriptive titles whereas outside Rome, the names denoted specific people.

Jupiter-Triphylius could have denoted Triphylius, the grandson of Zeus through Arcas, and the great-great-grandson of Uranus through Zeus. Jupiter-Belus could have denoted Belus, the great-grandson of Zeus being the son of Libya. Jupiter-Ammon could have been linked to Hera, the wife of Zeus, her surname being Ammonia; or, as is commonly assumed, to the Egyptian god Ammon.

But when these names get shortened to just "Jupiter" in a narrative, we are led to believe that the person spoken of was Jupiter rather than Triphylius or Belus or Ammon.

Zeus, son of Cronus and Rhea, was the greatest of the Greek Olympian gods, being the father of both gods and men. He ruled the heavens and upper regions so in essence, he was a Jupiter, or "heavenly father."

Smith noted that "later mythologers" enumerated three distinct Zeus' in the genealogies: one Cretan and two Arcadians. These must have been different from the elder Zeus because their fathers were named as Aether, Coelus, and Saturnus, which is curious since Jupiter was the son of Saturn by some accounts, though Smith doesn't include a genealogy.

Lemprière's 1801 *Classical Dictionary* asserted that there were at least 300 people with the name Jupiter, including one Cretan and two Arcadians, just like Zeus, and that the Cretan was the son of the Titan Saturn, which in turn was a son of the Greek god Uranus. The activities attributed to Jupiter mirror Zeus, right down to some of his consorts and children. There is a logical reason for there being so many Jupiters, according to Long's 1869

Decline of the Roman Republic in reference to the Celts of Gallia which exposes how Caesar renamed other people's gods. He wrote that:

"Caesar's information about the religion of the Celtae does not appear to be extensive. It was a kind of learning for which he had no great taste. He gives only Roman names to the Celtic gods. We know from other authorities that the chief god of the Celtae was Teut, a word which appears in various forms, Dis, Tis, and others.

"Caesar gives the name of Mercurius to the god whom the Celtae worship most, and so it seems that his Mercurius represents Teut or Teutates… Caesar also speaks of Father Dis as the progenitor of all the Galli, but he appears to mean Pluto and so he has made a confusion between the Roman Dis and the Gallic Dis. Caesar also speaks of a Gallic Mars or god of war, but other authorities inform us that the name of this terrible deity was Esus."

Unfortunately, Caesar commingled the history of several unrelated peoples and religions in western Europe and the British Isles, as shown in Bergen's 2019 *Fairies of Ireland* which highlights who the druids really were, and not the bloodthirsty version often described by Caesar. The horrific ceremonies that Caesar described may well have taken place, but not at the hands of all druids, and not at the hands of all peoples which we now think of as Celtic.

The Greek god Belus has an interesting history, according to Bergen's 2019 *Amazon Queens* which explores legends of Queen Semiramis who married Ninus, son of Belus, who was the son of Neptune or Poseidon, and yet Semiramis was born of the Greek goddess Dercetis or Derceto and her legends were those of the Greek gods, not the Roman gods.

Even the city from which her mother came worshipped Zeus, Poseidon, Apollo, and other Greek gods. The Roman goddess Venus is given the same legend of birth as Derceto, linking yet another Roman deity with that of a Greek.

Queen Semiramis ruled a vast kingdom and she either built or embellished the Mesopotamian city of Babylon with temples dedicated to Jupiter, Juno, and Rhea, being a combination of Roman and Greek gods, and yet the Romans didn't exist in her time. The temple to Jupiter was known as Jupiter-Belus or just Bel, while in Africa the queen visited the esteemed Oracle of Jupiter-Ammon. Was her history overwritten to add Roman gods,

or is this proof that the Roman gods already existed within the Greek pantheon?

Even today this woman's history is being erased, labeled "mythical" in mainstream publications, or as a Greek "corruption" full of "historical incongruities," dismissed in part for the lack of monumental inscriptions according to Ragozin's 1893 *Story of Assyria*. It's easy to dismiss history when we keep razing ancient ruins, demolishing them down to the ground complete with all of the writing etched into their walls and on their statues as is being done in the Middle East.

Ragozin said that the Greeks did not learn this woman's history from the Assyrians to whom the story should belong and thus relegated most of it to the realm of folklore. This is what happens when you look at history as individual pieces of a jigsaw puzzle, never seeing the whole puzzle in its completed form. The extraterrestrial history of Earth must be seen as a whole, with each local legend or deity filling in just a little bit more.

Earth's ancient history includes thousands of gods and goddesses whose collective legends tell us of an arrival from the sky all around the world. Only our own human egos in desiring to preserve our ancestral corner of history would isolate our native gods from all the rest. As Sharon Delarose put forth in her 2012 book, *Alien Nightmares: Screen Memories of UFO Alien Abductions* — We are not alone. We have never been alone.

The Lost Peoples of Planet Earth

Much of what we know about the inexplicable peoples who lived alongside humans in the days of yore comes from history as told by legendary explorers, sea captains, and missionaries during their journeys, or invaders chronicling their exploits.

They told us about Amazon warrior women, white Indians, Welsh Indians, Irish Indians, white Libyans, white Syrians, white Ethiopians, Albinos, Milks, moon-eyed people, monsters, demons, savages, angels, fairies, giants, dwarves, and many others using terminology which we frown upon today — and yet these categorizations provide key clues as to the identities of what are now the lost peoples of planet Earth.

We've chosen to keep the original descriptives intact rather than revising them and risking the loss of accuracy in a topic where accuracy is of key importance.

Revisionist history regardless of motive is the reason we've lost so much of Earth's extraterrestrial history, including word-swaps made in the Bible that convert historical narratives into generic parables. Such revisions have been highlighted throughout this series, showing side-by-side passages with old and new wording which changes the very meaning of these passages.

May we rediscover the Lost Peoples of planet Earth and in doing so, may we also find Earth's extraterrestrial history.

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BIBLE QUOTE ABBREVIATIONS:

- CAB: Cook's Holy Bible according to the 1611 Authorized Version (known as the King James version), in eleven volumes spanning the years 1873 to 1881, as edited by Frederick Charles Cook. CAB denotes Cook's Authorized Bible.
- DARBY: The Holy Bible according to Darby's translations, as published by G. Morrish from 1883 to 1888.
- D-Rh: The 1820 Holy Bible according to the 1582 and 1609 Douay-Rheims bibles, as printed and published by Denis Kennedy.
- WYC: The 1850 and 1879 Holy Bible according to the translations of John Wycliffe and his followers such as John Purvey, as edited by Reverend Josiah Forshall and Sir Frederick Madden.
- YLT: Robert Young's 1863 literal translation of the Holy Bible containing the Old and New Covenants.

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